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*Aedes Christi
in Academiâ Oxoniensi.*

Robert Snafy

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AN
ANSWER
TO
A Letter of ENQUIRY
Into
The Grounds and Occasions
OF THE
CONTEMPT
OF THE
Clergy.

S. W.

III



LONDON,

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AN
ANSWER
TO
A Letter of Enquiry
FROM
George and Catherine
OF THE
CONTEMP
OF THE
Clergy.

LE
SHILLAN

614671
7.7.55

LONDON
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1855



THE
P R E F A C E
TO THE
Reader.

IF I were not so
Civil to you as
the Gentleman I
Answer, and did
not Court you
with a Preface,
you would have little to wonder
at; for if you believe the Cha-
racter which he is pleased to give
of men of our Profession to be
true: What can be expected
from such an ungentle sort of
men,

The Preface

men, whose Education and Improvements are so pitifully poor and mean? How should we be instructed in what belongs to good manners, who are so unmannerly in the Pulpit? where if any where, it is to be presum'd we dress up our Discourses in their Holiday Apparel, and deliver our selves in the best Language that we have. And if that be so blunt and despicable, there is no great reason to hope, that elsewhere we shall better approve our selves.

I know not in how many of our Studies, the Gentleman might finde Licoſthenes and the second part of Wits Commonwealth, (glad am I that I have none of them,

to the Reader.

them, and so that frump does not reach me) by the help of which he supposes we make our Sermons : But I dare be bold to believe, he shall finde the Academy of Complements in very few ; nor any such choice Books, whereby we may render the Prefaces to the Books, which any of us are bold to put out, less ridiculous, than he presumes the Prefaces we make to our Sermons are.

But Kinde, and Courteous and Gentle Readers (so I finde you have been called) I hope you have a better opinion of us ; if not, I must needs pray you, out of pity to us to have as good an opinion of us you can. I am not

The Preface

so foolish as to boast, that if you will read over what I have written, you will finde the Gentleman mistaken very much, and that he does us a great deal of wrong, and that we are as good men as himself, and that we have reason to quarrel with the world, because we are no more admir'd and honour'd, or any the like things: But honestly and plainly give me leave to say what in good earnest induced me, to undertake what I have performed, viz. a Contemplation of such things as follow.

First, I consider the Serviceableness of the Clergy does much, very much depend upon the Credit and Esteem that we can have
in

to the Reader.

in the world. Where we meet with any so good natur'd as to bear any good Respect toward us, though it be rather for the Honourableness of our Employment, than for any Worthiness they can discern in our Persons; this favourable Opinion they have of us, will greatly dispose them, the more readily to receive the Instructions we follow them with. But they who are prejudiced at us, and entertain any vile thoughts of us, will very hardly be perswaded by us. It was not because Micaiah's Prophecie was more unlikely than Zedekiah's, but because Ahab had afore conceiv'd hatred against him, that he would not yield to

a 4

him

The Preface

him. Wherefore it concerns us to study what we can to preserve our Credit. The Gentleman hath done well in joyning our Credit and Serviceableness together, it being undoubtedly true, that the same thing which lessens our Value, will obstruct our Serviceableness.

Now it seems to me, (and I have given a farther Account of it) that the Letter I enquire into, will probably do us this unkindness, to make us more obnoxious and contemptible than yet we are. The Style and manner of it is enough to provoke willing Readers to make us their Table-talk, not in order to our amendment, but to our farther
dis-

to the Reader.

disgrace. There are many of our Countrey Neighbours, who seldom or never see any Playes: But I fancy his Letter looks like such a piece of merriment sent among them into the Countrey. And possibly it hath been accounted none of the most unsavory Sawces to their late Christmas Chear, even he Discourse that hath been created by this Letter among those who have read it. Wherefore that that little Service which we are yet able to do among our people may not come to none at all, I have adventur'd to enquire, whether a great part of our Contempt be not undeserued.

I consider moreover, that it
cannot

The Preface

cannot be reasonably said, This is but an Innocent Piece of Mirth, and such as cannot without peevishness be quarrell'd at. Or, there is a great deal of Truth in it, and that which is not true may be born with, supposing the Design be to make us more wary for the time to come. This may be said, and to this it may be replied: That all things which are true, are not fit to be said at all times. I know those that have been upbraided as lukewarm men, and betrayers of the Truth, &c. who have declar'd themselves to be of this opinion, that some Truths may sometimes for peace sake be conceal'd. But it is not onely true, but a truth of
great

to the Reader.

great Impor in order o the good
of the *World*. And if for that,
then also for other reasons. Cui
bono is a right good question for
any man to propound to himself
in all he undertakes. So that if
all were true, unless the Author
could probably think he might do
some good Service to the Church
in this Essay, he had better have
been cracking of Nuts all the
while, they would not so much
have hurt his teeth, as his teeth
have hurt us. But if he did so
think, (for if I know him at all,
I know him to be an honest Gen-
tleman) it may not be labour lost
to discover how unsuccessful his
Design is like to prove as to any
good Ends.

Yea again, if all were true, yet
the

The Preface

the manner of it is somewhat unkindly and unhopeful. Who of us is like to be much the better for this kinde of dealing? and who among those that despise us, will be cured of that Humour by any thing he shall finde in the Letter?

*But when I farther consider that all is not true, that we are not so contemptible as is represented; I thought it fitting to say what I thought might be said in our Defence. They have a Proverb, that if you tread but upon a worm, it will turn again, (though in truth there is little design in that creature) And wherein are we worse than Worms, that it should not be
lawful*

to the Reader.

lawful for us to labour our own Vindication?

So then, that I have propounded a good end to my self, I am sufficiently confident. If there be any thing wherein I am to beg the Readers pardon, and to fear their Censure, it is in this, that I did not let this Task alone to be perform'd by some better hand. It may be some of the Learned Clergy will be so tender of the Reputation of their meaner Brethren, as to take the Gentleman to task. It may be a nimbler Pen and a readier Wit than mine, will concern themselves in this Affair. It may be so, but it is more than I know of. And therefore what I have done is like my self, that
is

The Preface

is like one who is out of the world of Books, who do so little know what Books are coming out this next Term, that I know but few of those that are already extant. It may be also I have betray'd my self to be one who little understands the temper of the World; and if I could imagine that what I have written would be so little enquir'd after, and so meanly thought of, as very possibly it may be, I would have thought it enough to suffer the Contempt under which (together with the rest of our Order) I already am, rather than by my Indiscretions have made the Case still worse. Be it as it will, I look for but little Credit,
and

to the Reader.

and I fear no great Discredit.

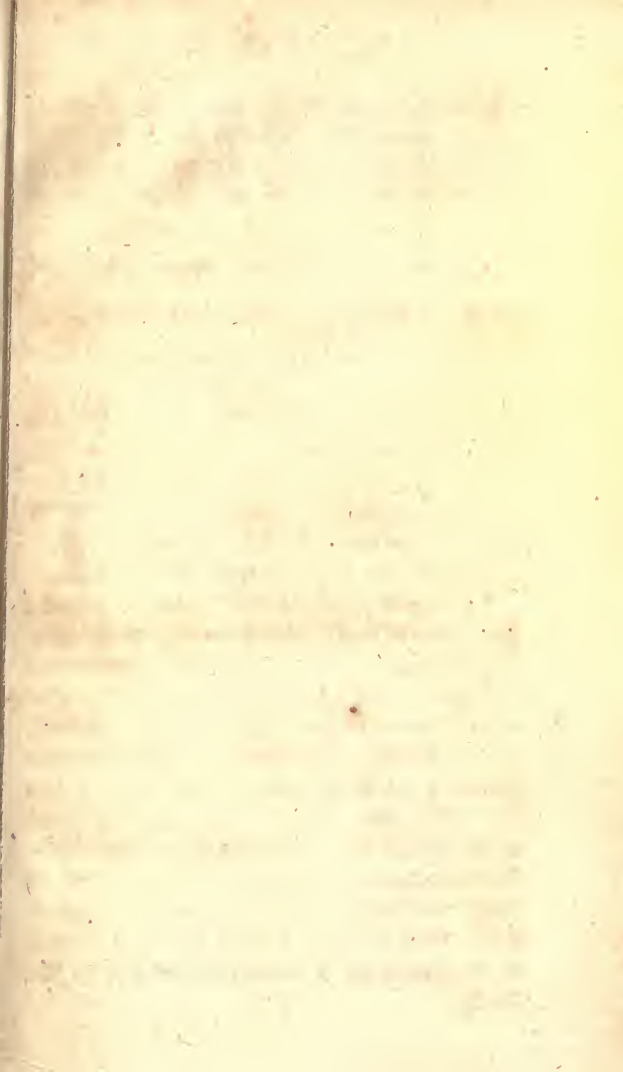
But I must not forget, that a little Preface is big enough for a little Book: Wherefore I forbear to tell my Reader how unexpectedly I have been diverted since I first intended any thing in this kind; and what other things I have to say in excuse, why I have no more lickt it over. I have this only to say; I thought it would please the Stationer to have it exposd to Sale this next Term: Therefore I have made haste, and I wish it to be no more haste than good speed.

An



BY reason of the Authours great distance from the Press, 'tis likely some Faults are slipt uncorrected; for which the Printer craves the Readers pardon.









*An Answer to a Letter of En-
quiry into the Grounds and
Occasions of the Contempt of
the C L E R G Y.*

S I R,

That the Clergy of *England* are un-
happily despised, either you do
truly believe, and affectionately
bewail, or you do very vainly, if not hypo-
critically too, enquire into the Grounds and
Occasions of that Contempt. I do readily
believe, (notwithstanding your frequent
Drollings which might tempt some severe
men to doubt) that you are in good earnest;
and I am so well perswaded of the truth of
many things you say, that one design of
what follows, is to adde acknowledgements
in confirmation of them: But whether in all
things you have said well, may deserve to be
farther enquired into. I say may deserve it;
but to say whether or no it do deserve it, is
great

great boldness in one, who for several years hath had no higher Title than that of a *Countrey Vicar*. If we *Countrey Ministers* be but half so ignorant as you suppose, it cannot be less then presumptuous Arrogance, for any of us to make a Judgement upon a Discourse so Ingenious and Learned as you have blest the world with. Yet because there is a certain Scribbling Humour possesses some men, with which I am now infected, I beg your leave to animadvert upon some passages in your *Letter*; yet alwayes premising, (which is you know an old wont in our Preachments) that I shall endeavour to speak with that modesty, which becomes a poor ignorant *Countrey Minister*; not presuming to determine too resolutely, but only a little to enquire into some things, which may possibly be true, if I had Understanding enough to discern the truth of them.

You seem, Sir, to abuse us for dividing our *Texts*, and you may with as much reason laugh at my *Shredding* a *Letter*. But every man in his own way. We have been used for the helping of our dull Understandings and weak Memories, to cast our thoughts into some certain Method; and if besides this, now and then a little *Palpit Language* and *Phrase* creep into a *Letter*, you will
pardon

pardon a man that does not *recedere ab arte sua*. Wherefore I shall enquire;

First, Whether you have sufficiently reckoned up the Grounds and Occasions of that Contempt under which we lye?

Secondly, Whether there be so much Ignorance in us as you suppose?

Thirdly, Whether that Ignorance that is, proceed from all those things which you assign as the Causes of it?

Fourthly, Whether all those be faults that you do so nimbly squib us for? Or if they be; Whether we be guilty of all you reckon?

Fifthly, If so, Whether you have taken a likely course to deliver us from this Contempt? For the rest, we will agree as well as we can; and if I can hit of the Tune, I will bear a part with you in *Alas poor Scholar, &c.*

First, Sir, What reason have we to thank you, that you take notice of no other Occasions of the *Contempt of the Clergy*, but the *Ignorance* of some, and the *Poverty* of others of us? Nay, you plainly say, that it proceeds from no other Cause. Page 3. *If I be not very much mistaken, whatever hath heretofore, or does at present, lessen the value of our Clergy, or render it in any degree less serviceable to the World, then might be reasonably*

loped, may be easily referr'd to two very plain things; the Ignorance of some, and the Poverty of others of the Clergy. Do you not hereby too much excuse those who despise us? Might not one piece of your Declamation have spent it self upon the Untowardness, and Peevishness, and Prejudices of Vulgar people? Could you not have jearkt the Laity a little, and told them of their faults? But there are two ends of a Prospective-glass; and when you had by one magnified *our* Ignorance, and almost insulted over *our* Poverty, you turn the other upon the people; by which, if possibly they may have some faults, yet they become so small, and at so great a distance, that you would not easily discern them. But I pray, Sir, though we deserve to be laugh't at for our Ignorance, yet do we not also deserve to be pittied for our Poverty? And had it not been civil for you to have blamed the people (a little more plainly then you have any where done) for their Inhumanity in trampling upon those who are already on the ground? What if you had taken our part, and told the World, that it is the fate of Worthy men sometimes to be in Distress and Poverty; therefore where it happens that Ignorance and Poverty are not joyn'd in the same person, a little of your flexanimous Rhetorick might have been spar'd,

spar'd, to have inclin'd the hearts of our Parishioners not to despise us for that which we cannot help. Or if you had pleased, you could have turn'd your stile, and appeared in *Satyr* against those base-spirited men, who will seek occasions to reproach us : And while you had been doing this, you would have found somewhat else, besides Jewels, in the raking of such Dunghills. The occasions of the *Contempt* of the *Clergy* are not only on our part *Ignorance* and *Poverty*, but on the part of our contemners there is forwardness and ill-will, and somewhat else beside, which I shall put you in mind of by and by.

In the mean time, Sir, I make no doubt, but you who so well understand the state of the mean and inferiour *Clergy*, as that in a very little time (p. 111.) you could procure Hundreds that should ride both Sun and Moon down, and be everlastingly that *Gentlemen*, that could procure them a *Living* but of 25 or 30 l. a year, are much better acquainted with those of the better sort, who are fitter Company for a Gentleman of your parts and learning. You know some who are neither Ignorant nor Poor, and what becomes of them ? Are they honoured as much as we are despised ? Are all mens mouths full of their praises ? Have they that plurality of

Honour which their double Excellency qualifies them for? I fear you do not find it so: The learned Doctor when he rides abroad to take the Air, may have a Cap and a Leg, and a sullen look over the left shoulder together with it, and peradventure the ratling of his Coach may preserve him from hearing himself abused, and the distance that he keeps from his Neighbours, may hide the knowledge of it from him, but even beardless Boys shall frump him, and the Rascally Multitude shall curse him as soon as he is past by. Say, Sir, do you not know in this present age, and have you not heard that in former ages, many learned and once wealthy Clergy-men, have been accounted, as well as the *Holy Apostles*, *the filth and off-scouring of the World*? Do not their rude Parishioners (think you) in their Chimney-corners, over a Pot and a Pipe, liberally reproach them, and it addes well to their mirth that they can, out of their hearing abuse their Ministers. If any such thing may be, then are we to seek for other occasions, of the *Contempt of the Clergy*, than *Ignorance and Poverty*; for where neither of these are, where any of our Brethren are so happy as to be rich enough to buy Books which have made them wise, and to be wise enough to grow rich; yet have they not hereby purchased a sure title

to Reputation and Esteem. There are those who do not love our *Coat*, and will pick holes in it, though it be not thread-bare; and there are dirty-mouth'd Fellows, will calumniate so strongly, that all the Books in an University Library shall not teach a man wit enough to wipe it off. And then the ground and occasion of all this Contempt, is in those who are active, not in those who are passive in it.

You will tell me, Sir, it may be, that the Ignorance and Poverty of some, reflects to the disparagement of the rest of the Clergy: But what reason is there for this? There is a Doctor or two in our Neighbourhood, very learned men, and well to live, (as we say in the Countrey) divers of us that live near them are mean and inconsiderable, and scarce worthy to be Readers to the Reverend Doctors; do you think that they are the more slighted for our sakes? In reason one would think they should be the more admired, when the World sees by comparing of us together, what worthy men they are, and how few can equal them. Because there may be a Dunce or two in *Trinity Colledge*, shall therefore the *Westminster* Scholars be stopt their Degrees as if they were all so? If such a thing should happen, it were the iniquity of the *Poser*, and not want of Scholarship

larship in the Lad, that does him the injury. So that still if some men are slighted for the Imperfections of others, the evil temper of the contemnners takes the occasion, where the person contemned gives none. But, Sir, the truth is, there is somewhat else in the Clergy besides Ignorance and Poverty, that exposes them to Contempt, which because you are so civil as not to mention, I will pass over in silence too, and not betray the infirmities of my Brethren.

We may yet suppose the case better: There is a great number of Clergy-men, who together with their Learning and Estates, are more considerable for somewhat else, better than both them, as being men of great Integrity, and of very good lives; and how goes the World with them? If it appear that they are also Undervalued, it must remain evident, that there are other occasions of this Contempt, than what the Clergy give, and they are such as are out of their reach to remove. It is not beyond the memory of man, what deplorable sufferings the Clergy of *England* hath laboured under. You have read (I am to presume) *Bishop Hall's hard measure*, and know with what rudeness and insolencies, the patience of his co-temporary Prelates was tryed. When you consider how the Book of the incomparable

parable *Chillingworth*, was in a zealous contempt to his person, thrown into his Grave and buried with him, (which I confess I have only by Tradition;) when you read the raillery of one of the Defenders of *Smectymnus* against *Bishop Hall*; and above all, the famous adventure of *Leighton*, in his *Sion's Plea against the Prelacy*, and many the like unworthy things; and adde to all this, with what contempt and scorn an Episcopal man, (a *God-Almighty-man*, as I have heard some of them in derision called) was almost hooted at in the Streets; you will confess, that there have been Clergy-men most excellently accomplished every way, who have yet been undervalued as the dirt of the Streets, though no defect on their part, gave any occasion for that Contempt. And still it continues, and so is like to do, notwithstanding any remedy that your Letter directs to, to be the case of many men both wise and honest, and if not rich, yet not poor neither, who happen amongst unmannerly and rude people, with whom though they take never so much pains, and wait for the good effect of it with a great deal of patience, yet are Clownishly dealt with, and not so much respected as a Greyhound or Spaniel, that their Neighbour-Farmer keeps for his Landlord.

Nay,

Nay, Sir, I will venture farther a little to make it appear, that *Ignorance* and *Poverty* are not the only grounds of Contempt, for some Clergy-men are as much slighted for their great *Learning*, as we of the worse sort are for our as great *Ignorance*. Country people have such strange conceptions of Learning, that it is not much below a Proverb with many of them, that *the greatest Scholars are commonly the worst Preachers*. And it often comes to pass, that if an University man out of kindness and condescension to a Country Parson, gives him a Visit and a Sermon, though it be not his humour to thunder out much *Latine* and *Greek*; though he do not soar up towards the Third Heaven; for sublime Notions, nor disturb their ears with great and swelling words, yet if he preach but an University-Sermon, which (as it is to be supposed they all are) is neat and elegant, and handsomly composed, with close connexion of sense, and weight and strength of reason, such as requires a Scholar to make a judgement of it, some of the common people may admire him, and say, A great Scholar I'll warrant him; but there is a sort of people who are not much capable of close reasonings, will slight such a Sermon; and they who will do us the credit to write after us, with a great deal of bustle and eagerness, will put
up

up their tackling, and think the strange Minister is much beholden to them, if they can forbear sleeping under such a dry Sermon. Sir, Things are not judged of alwayes as they are; the tempers and humours of men are very divers one from another, and as many on the one hand are pittifully thought of for their want of Learning, so sometimes Learning it self is in disgrace. The World is well and comfortably amended since *Gracè nosse suspectum erat, Hebraicè prope hereticum*: But there are particular men have as little kindness for Learning now, as the greatest part of men had in the dayes of old: And we can be even with the University men when they come into the Country, for all the abuses their *Prevaricators* put upon us at Commencements; some of our Parish shall have as dry bobs for them, and Learning it self shall bear part of the burden together with Ignorance. If they are not both equally guilty, yet neither of them are quite free from being an occasion of the Contempt of the Clergy.

I have not yet, Sir, waded very deep, nor enquired into the more remote and hidden causes of this Contempt. If you please to let the search be continued yet a little farther, it will be found that whether *Ignorance* and *Poverty* be in the case or no, there are those
who

who do designedly despise us; and as they have ordered the matter, it is for their Interest so to do.

And first, the *Church of Rome* hath somewhat to answer for in this case. They have Emissaries here in *England*, who first craftily, and in a disguise bespatter us, and then perswade the people to hiss at us. So some men who are wiser then your ordinary shallow Countrey Parsons, suppose that the new Lights of the *Quakers* came first out of the dark Lanthorns of the *Papists*. The *Church of England* resuming her just Rights and antient Priviledges, and returning to her pristine state of Independency upon the *Church of Rome*, hath continued in great glory, (excepting one Eclipse) for more then this hundred years. The defence upon all this Glory, next to the goodness of God, and the successive vigilance of our Sovereign Defenders of the Faith, and the renewed care of our Renowned Parliaments, hath been the Learned Clergy of *England*, besides what Foreign Divines have done, the Writings of *Jewell*, *Whitaker*, *Reynolds*, *Lawd*, *Usher*, *Morton*, *Hall*, *Prideaux*, *Chillingworth*, and many others, some dead, and some still alive, (whom our little holes over the Oven will not half hold) have nobly fortified us against all the *Roman Batteries*: Wherefore

fore they have tried if by sinking a Mine they could blow us up, if they could blast the Credit and Reputation of the Clergy, and thereby get some advantages against our Church. For which purpose they have endeavoured to invalidate our *Orders*. They would perswade that since the times of *Queen Mary*, we have had no Regular Ordination; the first Bishops of *Queen Elizabeth* not being rightly Ordain'd nor Consecrated, had no Power to conferr that upon others, which they had not themselves. If this design had prosper'd, they had done their business: The very foundations of our Honour, and Reputation, and Reverence, had been ruined, if our Clergyship had been destroyed; but this Mine was discovered and made useless, as by others, so especially by the Labours of the Industrious *Mason*. Then they tried to weaken the Repute of our Learning, and many odde tales they tell, what pittiful Universities, and what an Ignorant Clergy (if we will so call them) we have, in comparison of theirs. But it is a foolish thing to laugh at an Enemy before we know the strength of his Weapon, or the skill of his hand. Our redoubted Knights have vanquished the Giants. Our Champions have met them in open field, and encountered them by honest force, and by plain strength

strength overcome, and beat them into their lurking holes. But then follows the knack of knacks. They dress themselves in their Retiring-rooms after divers fashions; and from one corner comes out a Shaven-pate covered with a Periwig: He walks the streets all the City over, and discourses of his Travels, and greatly pitties the Clergy of *England*, that they fall short of the Honour, which the Priests beyond the Seas meet with. Then he insinuates as far as he dare trust his Company, that for divers reasons it cannot be expected, that any of us, though never so deserving men, should be revered so much as they in *Italy* are; and slyly takes all occasions to magnifie the Splendor, and advance the Reputation of the *Church of Rome*, that he may thereby at last bring us into Contempt.

From another apartment of the Den, spring me out half a score Saints, that have renounced the Poms and Vanities of the World, such as are Hatbands and Ribbons, and Lace, &c. And no body would think they would be Panders to the *Whore of Babylon*, they look so honestly. They sprinkle a little (the better to deceive) their *Billingsgate* Rhetorick, with some Prophecies against *Antichrist*, and *Idolatry*, and *Popery*. But down go the rotten Ministers of *England*,
root

root and branch. They kill and slay all *Baals* Priests. Neither our black Coats, nor our white Surplices find any favour with them. “ We are all hirelings, that preach “ for gain, dumb Dogs, unless Tythes open “ our mouths. *The light that enlightens every “ man that comes into the world*, hath forsaken us; for if we had the Spirit, we “ should preach by the Spirit, and not by “ words written with Paper and Ink, which “ are all but a dead letter. Wherefore because thus we deceive the people, they “ must come out from among us, that they “ may not be partakers of our plagues. Thus they talk, and these plagues would without doubt soon come upon us, if God would give them that power over us, which he gave their Father over *Job*.

All this while, the crafty Jesuite who hath set these men on work, stands behind the Curtain to observe the issue; and if by any means he can divide and weaken us, or by any Instruments throw dirt in the face of the Clergy, he claps his hands, and rejoices and says, *Hoc facit pro nobis*: We shall never gain upon *England*, till the Clergy by some means or other grow despised.

Sometimes they perswade a zealous Minister, who hath no more Learning then will do him good, to undertake a dispute

with a subtle Priest, who perchance by some quirk or other baffles and non-plusses him, and then presently this reflects to the dishonour of the whole Clergy; as if we had no more able Disputants than they pick out from among us. I enquire after no more of their Devices, though more they have; by any of which if they bring us into disesteem, they serve their own ends and hope to gain the more proselytes to their party. And it might, Sir, have entred into your imagination, considering how sedulous they are, by all Artifices to promote their own ends, that we are not onely accessary to our own shame. Besides our *Ignorance* and *Poverty*, we have Adversaries who make it their businesse to lessen our Value, and to obstruct our Serviceableness.

You know, Sir, who they are that think *Bartholomew-Day* deserves to be kept as a Fasting-day; and these also have an Interest to drive on, by our discredit, though it be such as is little worthy of the Profession they make of a severer Sanctity, and a stricter Conscientiousness; then they will allow us to excel in. How happy do they think it would be for *England*, if they could persuade the *Parliament*, that there is need of them; that the Work of the Ministry cannot be carried on as it ought to be, unlesse they

they be again taken into Employment. There is no great probability, that these Gentlemen will believe all this, till they come to be more disposed to favour Conventicles, or to go to them to hear what is there secretly whisper'd to this purpose. But that part of the people who have charmed their ears to their tongues, and can hear them mutter in a corner, when they do not like the man in the Surplice at Church, will believe that such and such things are true, because such a Good man at such a Friends house the other day said so, And what do they say? " Oh the
 " Conformable Ministers, the Superstitious
 " Time-serving Ministers that now are, will
 " never do half so much good by their Preach-
 " ing, as was done a dozen or twenty years
 " ago. There is nothing such Heartaffect-
 " ing Preaching now, nothing so much pow-
 " erfull Prayer now as hath been in former
 " times. There are not so many Converted
 " now; the Power of Godliness is almost
 " gone out of the Land. The Ark is a go-
 " ing; Oh who will pray for the staying, or
 " rather for the returning of the Ark! Oh
 " who will set to a helping hand by their
 Prayers, that the faithfull Ministers may be
 " restor'd again!

Sir, I do not make my self merry, in fancying that I do apishly imitate this kind of men. It grieves my soul to think that they

should thus labour to ingratiate themselves into the affections of the Vulgar, to the discouragement of us in our Work. But either they who follow and admire them do them wrong, or else they do at this rate strive to raise their own Credit upon the ruine of ours. I do not accuse them all, There is a good number of them who give us all fair respect, and comply with us a good way, and we thank them for it. But there are also some who are a little peevish, and do not onely strive to lessen our Value: but to hinder us also in our being serviceable among our people; both which you lay to the charge of our Ignorance and Poverty, as if they were alone guilty. I think Sir, whatever our Poverty may, yet our Ignorance is never the greater for all this. But where our Credit is concern'd, it is not what we are, but what we are represented, and believed to be, that either greatens or lessens it. And so long as such dissatisfactions remain, and some men hold up their party firm to them, by dealing thus boldly with us, when you are pleas'd to enquire after every thing that lessens our Value, and hinders our Serviceableness; this might have been taken in, or if you had not car'd to mention it, you would have said enough, if our Ignorance and Poverty had been onely some, or the main of those things that lessen our Value, and not the onely things.

There

There is yet another Sort of men who do us great disservice. They are your *Blades*, the foully vitious and notoriously debauch'd persons, the Gallants that can damn and confound us in their Curses with as great pleasure, as we do with sadness admonish them of their danger, according as the Holy Scriptures give us Authority. Some there are, who resolving never to be better by any good Instructions, think it their Interest to slight us; because by lessening our Value, they may lessen our Serviceableness too. The meaner thoughts they have of us, the more contentedly they may excuse themselves in not practising our Doctrine, It is not always *Ignorance* or *Poverty* of the *Preacher*, it is sometimes the *Wickedness* of the *Hearer* that Administers the Occasion of this Contempt. When men resolve to walk on in the *Counsel of the Ungodly*, it facilitates their course to sit down sometimes in the *Seat of the Scornful*. If it may happen once in a Moneth, that the preacher may make use of some Ungentle and not very Schollarlike Phrase or Comparison, that shall be remembered and laught at so long, till all that was serious and grave is slid away, without making any impression. And I do much fear that from hence proceeds a great deal of that scorn that is cast upon us. Your

Hectors Rampant are too courageous to be frightened by every *puling Parson*. And I persuade my self, that if our *blessed Saviour* himself, should come again into the World, in the same manner as he did before, though he should again speak as *never man speak*, yet there would be found those who would deride and set him at naught now, as much as they did of old. Wickedness is bold enough, but yet it is witty too : because it is a great step to uncontrollable debauchery, to have an opinion, that the Preachers who recommend a holy life, are contemptible persons, therefore by this method, do men pawn themselves to the Devil, *viz.* by being Devilishly disposed to affront any thing that is better than themselves. Wherefore again somewhat else is sometimes the occasion of the Contempt of the Clergy, and not only our *Ignorance* and *Poverty*.

Sir, I could have let all this pass, but that it seems to me, you have by thus stating the case done us a great unkindness, if not some wrong. You suppose we are contemn'd, it is too true ; You concern your self to enquire into the occasions of it, as if you were willing to remedy it, but I doubt so preposterously, that if some body do not seek to lessen the value of your Letter, that will so far as it is believ'd still more lessen our value. Me-
thinks

thinks I can without inspiration prophecy what greetings we must look for, from some of those who do so *jollily* condemn us, if we happen to meet them with your Letter in their hands. “ Look you here Parson, have
 “ you seen this Book ? Here is a very learned
 “ Gentleman that loves you well, and is sorry
 “ to see you so much despised ; but (then it
 “ is a great hazzard if he do not stammer out
 “ an Oath) it is all your own fault, he hath
 “ made it as plain as the Sun, that your own
 “ circumstances expose, you to Contempt.
 “ He can find nothing to blame us for, what-
 “ ever lessens your value is in your selves,
 “ You are a great many of you a company of
 “ dull ignorant Blockheads, and poor mean
 “ inconsiderable fellows : You think much
 “ that you are not courted and reverenc’d,
 “ you may soon have as much as you deserve:
 “ If therefore you are slighted, sink in your
 “ sorrows, pity your selves, and do not
 “ blame us.

If any such thing happen, I believe you love us so well, that you will wish you had reflected a little upon others. I am confident you do not excuse those who may thus abuse us. I would you had not said *whatever* lessens our value is our *Ignorance* or *Poverty* ; If it be our misfortune in which we can’t help our selves, yet we would have thank’d

you ; if you would have chastis'd the people a little , especially for their insolency in contemning those who are neither *Ignorant* nor *Poor*.

Having thus far, Sir, given you your saying, it is now time to enquire.

Secondly, Whether the Clergy of *England* be so Ignorant as you suppose. Ignorance is bold and assuming , and they who are given to it , do no where more betray it , than in their confident pretences to wit and learning. So peradventure while I am excusing my Brethren, I may do them no other good but this; *viz.* adde to their company, by proving my self one of their number. But because my hand is in , I will do my weak endeavour (but alwayes with submission to your better Judgement) to make it appear , that the present Clergy of *England* is not so Ignorant as you suggest , at least not so grossly simple as thereby to become ridiculously contemptible ; or to be rendred incapable of doing service. You acknowledge there are some Learned men among us , but do not think it reasonable that the Learning of a few, should expiate for the Follies of the rest , or make such full satisfaction, as that the whole number should be reputed Learned. Good Sir, allow me the same favour , and I freely grant ; Among the many 1000 Clergy-men that

that are in *England*, divers may be dull and heavy, but why should this reflect more upon the whole body of the Clergy to their dishonour, than the Learning of some does to their honour. That which is to be considered, is what the generality of us appear to be; so I hope to offer somewhat to your consideration, that may deliver the present Clergy of *England* in the whole, take them one with another, from being accounted despitably Ignorant.

And first, Sir, it is manifest that the *English* Clergy is much improv'd in Learning since the beginning of *Queen Elizabeths* Reign. The time was within less than these 120 years, when *Oxford* her self was so ill provided of men fit to Preach, that the High-Sheriff of the County being as the times then were a Learned man came up into *St. Maries* Pulpit, and in charity to those who wanted good Preaching, gave them a Sermon, whereof this is the most excellent beginning. *Arriving at the Mount of St. Maries, in the stony Stage where I now stand, I have brought you some fine Biskets, baked in the Oven of Charity, and carefully preserv'd for the Chickens of the Church, the Sparrows of the Spirit, and the sweet Swallows of Salvation.* What think you, Sir, have you ever a Story in all your Letter more ridiculous than this would be,
if

if it were a Story but of two or three years old ? No surely, the meanest of our Clergy can out-do some that were of greatest repute in those blinder times. The way of Preaching was quite another thing in those dayes, than it is now. There was Learning in that age, but it run another way. Their manner of Preaching was much meaner. And I suppose the Ignorance which you bewail in us now, is that which we discover in our manner of Preaching; for as to other things I do not observe that you reckon us greater Fools than our Neighbours: But we want Learning for the purpose for which we take H. Orders, we do not Preach so as may probably obtain the end of Preaching, which is without doubt the welfare of the Souls of those that hear us. Thus you think. But what then will you say to the state of the Church as it was in *Edward 6.* and *Queen Elizabeths* dayes? (for I will not go so far back as to bewail the state of Religion in former times, when the Priests did not so well understand Latin as to be able to pronounce their Creed right, but when they had hobbled over {from [*Creezum suum patrem onitentem anicum*, to the end of the Creed, instead of -*vitam eternam Amen*, they conclude with *bitum & turnum agen.*.) Among the Preachers of *Edward 9th's* dayes, few
were

were more famous than *Bishop Latimer*, a right honest man indeed, and a learned man too; but how would you be tickl'd if you should hear such things from any of us, as you may find in his Sermons. The odde Stories he brings in any how, the continual wandring from his Text to tell them what he had a mind to say, the *Tiburn Tippetts*, and the *Hangum tuums*, and the drawing of men round about the Town with a Pudding, his playing at Cards in his Sermon, and making *Hearts Trumps*; and what great things his Father did in a Farm of 3, or 4 *l. per ann.* and a hundred such kind of things, which would not be thought at all grave now a dayes. Let our Sermons be compar'd to his, and let it be consider'd that he was a Preacher to the Court, and one of the principal of them; and then if you seldom hear of any thing so homely in a Countrey Village as that which was then very acceptable in a Princes Court, yield a little to the improvement that is made of Preaching in these times. Though now and then a few unhandsome passages drop from some men, without study and due consideration, yet Preachers in gross are worthy of some regard now a dayes, because the Sermons that were of old, though more exceptionable than ours now, found good entertainment when they happen'd in

an

an age of little Preaching. Sir, I disparage not the good Old man, who had Learning enough in Disputation to maintain the Protestant Cause, and had Christian constancy enough to dye a Martyr in defence of it. I believe he might do much good by his manner of Preaching, because even when he run away from his Text, he went to meet his Hearers; nor do I wonder that he should then be acceptable. That which I consider him for is, a little to vindicate the way of Preaching that now obtains, as less lyable to be despised than his was; and therefore though many of us are very Ignorant in comparison of our learned Brethren in City and University, yet methinks our Ignorance should not make our Persons so detpicable, so long as our Preaching is somewhat refined beyond what it was an hundred years ago, or thereabouts.

Yea, Sir, we have this comfort farther, that however you reckon us Ignorant and pitiful Fellows, yet the Reverend Fathers of the Church have a better opinion of the present Clergy over whom they exercise a Jurisdiction. The Canons and Articles of our Church, which were established in some of the first Convocations after *Queen Elizabeth* began her Reign, suppose that there were in those dayes divers Unpreaching Ministers, who

who were not thought of Abilities sufficient to be permitted to open the Scriptures, but were therefore directed to the Reading of those *Homilies* which were compiled for the supply of this defect. I deny not but many of us may sometimes preach Sermons raw and undigested, and like to be to less purpose, than if we read an *Homily*; if our people would bear it. But methinks we may a little think well of our selves, and look upon our selves as got into a higher form than many Divines of those times; because no late Convocation hath declar'd so mean an Opinion of our present Clergy, as to refuse them Authority to preach, or to enjoin them onely to read *Homilies*—

Sir, I take you to be a wiser man than to have a very Superlative Opinion of your own Wisdom. You will give me leave to believe, that my *Lords the Bishops*, who have better advantages to know then private men; and are also more concern'd to know the Qualities of those whom they Ordaine, and License and Constitute, do better understand what kind of Clergy does now Officiate in the Church of *England*, then private persons. You will also excuse me, if I gather from their manner of governing the Church, that they do not judge the Clergy so foully and contemptibly Ignorant, as thereby to be

be made little, if at all serviceable in the places where they are. Yea, and the Opinion that Foreign Divines have of the *English* Clergy, is not to be despised. The Writings of our Practical Divines (many of which are very little more ; Elaborate then when they were first preached) are in so great esteem beyond the Seas, that it hath been much a Practice for *Germans* and *Transilvanians*, who intend to preach when they return back, to come into *England*, and learn enough of our Language for their purpose, which is to translate some of our Authours into their own Tongue; and when they get home, it is hard to say, whether they reckon to do more Honour to our Countrey, or more Service to their own. And I know where a Foreigner of good Note and Learning (*Spanhemius*) acknowledges to the everlasting Credit of our Nation, that such Books are Translated into other Languages: and that Practical Divinity is in a manner peculiar to *England*. It may be you will tell me, that if there be any Credit in all this, it concerns but a few, and a great number of the inferiour Clergy may yet lamentably Ignorant. It may be so, but when others abroad are pleased upon a general Contemplation of the manner which we *English* take in Preaching, to honour as much, and

to

to give us the preheminance above the Preachers of other Countreys; it had not been uncivil in one among our selves, who also may live to be a Countrey Parson himself one day, to have spoken a little more favourably for our Reputation.

There is yet, Sir, one Argument more, from whence may be at least probably infer'd, that we are not so stupidly Ignorant as you presume, (*i. e.*) the great progress that the men of this age have made in other kinds of Learning. What brave things have been done in Chymistry, Anatomy, the Mathematicks, Astronomy, and all other Sciences, even such as descend to the great perfection of Trade, where Learning hath great influence, though Tradesmen may not be aware of it. The *Virtuosi* have given many degrees of Ennoblement to Learning: And if you knew the gentleman, and will give any Credit to him, who gives an Account of the new Sect of *Latitude-men* in a Letter to his Friend G. B. who I believe may be a kin to your Friend R. L. both feign'd Parsons; he will tell you, that the *World is grown to an infinite desire of knowledge*, and therefore prophesies the progresse of the *New Philosophy*. Yea, you your self are pleas'd to say, *We are now in an age of great Philosophers, and men of Reason, and of great quick-*

quickness and fancy, p. 36. Now Sir, is it not a strang thing, that they who have diverted to other Studies, should for a great part prove excellent in their kind, able Lawyers, expert Physicians, yea and ingenious Poets too; yet only they who settle to Divinity, should for the most part be dry and dull, and good for little. I dare say, that when Sophisters take their first Degrees, there is no such visible difference among them, as that they who probably will take to other Employments are ingenious and good Scholars; but they who are determin'd to Divinity, are Dunces, and such as have a great favour done them, that they are not stopt.

Sir, by such Imaginations as these, a man who hath little convers'd with the Clergy of the Countrey, might judge that they must needs keep pace with Learned men of other Faculties. And I was willing to say what by a few thoughts upon this matter came to my mind, to recover if it might be, some tolerable opinion in the World concerning us. And I will be bold in good earnest to hope, that the number of those who are shamefully Ignorant is not so great, as that it may reasonably reflect to the disparagement of the whole Clergy. Yet after all I must acknowledge, that I do not so little understand

derstand how things go, (though I never understood much) as not to believe that there are many, 'too many, of weak Parts and small Improvements, who have made a shift to climb into the Pulpit, when any seat in the Church would better become them. We do so much betray our want of Learning, both publickly, and in our private Converses, that there is no arguing against Experience. But this you know at least well enough; and therefore, as also because I would fain have so much of a Wise man in me, as not to labour to prove my self (among the rest of my Brethren) a Fool, I need not take any pains to inform you of it. I go on therefore to examine the Causes and Occasions, and to enquire,

Thirdly, Whether the Ignorance of the Clergy do proceed from those Causes whence you imagine? Or whether instead of them, at least in addition to them, there are not other things worthy to be had in consideration; which if they do not deliver us from the imputation of Ignorance, yet they extenuate the fault, and render us much rather Objects of Pity than Contempt? The School-dames are much engag'd to you, that you would not begin with them; for a Gentleman of your Wit could easily have made it out, as well as you have done many other things,

things, that the pretty melodious Tones wherewith we recreate as well as affect our Hearers out of the Pulpit; have their Original from the manner of our learning our *A. B. C.* But it not being fit you should descend to so ignoble a quarrel, the first that feel your lash are the School-masters; a sort of men who are able to revenge themselves upon you, and I will not undertake for some of the *Westminster* Boys, what might come in their minds these last Holy-daies. The Persecution of a Poem is no light Affliction; they are notable Lads at Squibs and Crackers; and you know there is a keen sort of Verse,

Which Badger-like bites till its teeth do meet.

Ingenious *Cowley* could have done such a feat before he went to the University. You do therefore very wisely to remove *Westminster* and *St. Pauls* out of the way of your indignation, that you may with less danger fall upon Country-Schools. Where truly, Sir, I have reason to yield somewhat to you, but not all. Among the many Worthy School-masters that are in *England*, who make it as much their Recreation as their Business, to instruct Children, (and no man else is fit to be a School-master, but they who take a pleasure in it) there is also a company of sorry souls, fitter to whistle to a Team of Horses,

Horfes , than to teach Boys ; the greatest part of whose care, is to be secure, that their Scholars do not pose them in next Lesson ; and therefore they have the wit to study it themselves first. As once one of them told me, when I ask'd him how he mannag'd his business : Oh (says he) well enough. *I know where they are to say next , and I study enough over night to teach my Boys the next day.* I think these may a little deserve your Contempt, as well as the Clergy ; but while you let flye at these , you do also declare your dissatisfaction in the whole Art of ordering Grammar-School. In which case I beg your pardon , if I am not of your opinion in all you say, especially in that conceit of yours , which concerns the study of the Tongues at School, before Lads are admitted at the University : For I enquire, Sir, either learning the *Latine* and *Greek* Language is necessary or not ; if it be, some good proficiency is to be made in it at School, or it may be let alone till afterwards. That there is a necessity of having some competent skill in these , you, Sir, of all men should not deny , who do so much blame us Country Parsons for Ignorance, and want of Scholarship. Indeed you have acknowledg'd it so much, that I cannot doubt of your sense : *There is much reason to value these Tongues before*

others, because the best of humane Learning hath been deliver'd to us in those Languages : And since you cared to say no more, you had a great deal of reason to make that acknowledgement in honour of that kind of Study. But then, Sir, I assume and proceed. If Tongues are at any time to be studied, why should you find fault with Schoolmasters for tying their Boys pretty close to it : You acknowledge (p. 4.) *the natural inclinations of Boys to ease and idleness*. Wherefore it must follow, that they must be a little task't if any good be done with them. But you would have them divert sometimes to other Studies, and *learn the Principles of Arithmetick and Geometry, &c.* Very good, Sir, let them learn as much as they are capable of. But shall this be done with intermitting the Study of *Latine and Greek*, or not ? If they have time to do all, let them go on : If not, it seems to me, that other Studies may better be deferr'd, than the Study of the Tongues not brought to some tolerable perfection, before they leave going to School; and that for this reason : I believe you do not often find this observation contradicted : When boys come up to *Cambridge or Oxford* raw in the knowledge of *Greek and Latine*, they seldom attain to any Excellency afterwards. The School is the proper place for this kind of Study.

Study. When they come at the Colledge to *Logick* and *Philosophy*, and the study of *things*, they are so taken up with being in a new World, with phrases and notions which they never heard of before; that they leave behind them Skill in Tongues, as a more jejune and barren kind of Employment. The more we grow towards men, the more we understand, that *Words* are invented only to signify *Things*; and while we are studying the Nature of Things, we grudge the time that is spent in hunting the Etymology of a word to its first Theam. The Understanding that is in man does indeed early discover it self, but Memory is the great Store-house of Understanding. And if the Memory be sufficiently imployed at School, it will lay a good foundation for the perfecting the Understanding afterwards. If you complain that it is a great dulling to a quick-pated Lad, to have nothing else to do, but to reduce the Grammar of his Lesson to some Rule in his *Syntaxis*; as if their Masters imp'oy'd them in nothing else, but *cunningly to search out the Antecedent and the Relative, &c.* (p. 10.) and did not by degrees inure or prepare them at least to the knowledge of things, under Correction, Sir, you are much mistaken,

ken : For the Poetry, and History, and Oratory that is studied at School , (and such things are read besides *Janua Linguarum*) are a most excellent manuduction to a happy progress in Learning in elder years. For there is somewhat else in these Books , than accounts of *Achilles* Toes , and the *Grecians* Boots. There is together with the fabulous part of Poetry a great deal of useful Learning there to be found. You may fancy that, that little which is learnt in these things at School , is the reason why they are no more study'd afterwards ; and another may with as much reason presume , that Boys being well initiated in these Books then , will earnestly covet to perfect their knowledge in those things which they began to receive an Impression of under the *Ferula*. But then for the pleasure that may be taken in these Studies, I am loath to warrant much , as not knowing what every body finds ; but if I may guess at others by my self , then I am satisfied , that there is somewhat else beside a Play-day , will make a School-boy cry *Gratias*. I remember (though I took my Learning so hardly , that I have ever since been fit for nothing , but to be one of the Ignorant Clergy) that in many a Lesson out of *Florus* , and *Juvenal* , and *Tully* , and such

such kind of School-books, my Master did more gratifie me by opening my Understanding, and preparing for greater degrees of knowledge, then I should have been pleas'd in playing all the week long; knowledge doth insensibly creep upon those who are desirous of it. And while Boys are in the Study of *Greek* and *Latine*, it comes in their way, and offers it self to those, who do not with some violence refuse to entertain it. Wherefore, Sir, do not think the time ill spent, that is taken up in this kind of Study; for according to my poor opinion, if Schoolmasters are any thing chargeable for the Ignorance of the Clergy, it is rather because they send their Scholars to the University, before they can well make a Verse, or form a *Greek* Verb, or are in some good measure skill'd in the Idioms of the *Latine* and *Greek* Languages, then because they bind them Apprentices to that which you count a Slavery; *the tiresome Repetitions of Amo's and* τὸ πᾶν.

If I would make the worst Construction of every thing, I might imagine by one thing you say, (p. 16.) that thirteen or fourteen years of age is old enough for a Boy to be dubb'd a *Freshman* in the University; but it follows two pages after, that

*twenty three is the usual age, after seven years being at the University; and if you think that time enough for a man to Commence Master of Arts, then I have nothing to quarrel in this case; but if you think this usual Age is at the latest, and that if Schoolmasters did their true intent to their Scholars; they might at thirteen or fourteen years be fit to remove: then, Sir, give me leave to suggest, that I doubt you lay as great a foundation for an Ignorant Clergy, as any you desire to remove. I find Doctor Hammond was admitted at thirteen; and being of very pregnant parts, did after rise to somewhat a glorious degree of Learning: And I think I know another very learned man admitted at that age. But for the main, Sir, should Schoolmasters turn off their Boys so soon, it being true what you suppose, that many of their Friends Purses are too short to maintain them long at the University, I much fear that the Clergy would be less knowing then they are, if they should be entred so young into the more abstruse parts of Learning. By that little Observation I have made, I think it is true, that *Cæteris paribus*, of two Lads admitted in the same year, one of fourteen or fifteen, the other of sixteen or seventeen years*

years of Age, the oldest does sooner understand his business, and in less time conquer the difficulties of *Logick*, than the younger; and but that I know the Circumstances of all Boys will not bear it, and the opportunities they have of advantaging themselves by the favour of persons of quality would be lost; I am of opinion, it would be better for the Church, if none or but few (the ripeness of whose parts may deserve it, because of the extraordinariness of their proficiency) were admitted till about sixteen years of age into the University; whither when they come you follow them.

And I, Sir, follow you to consider whether the reason why the Clergy is so ignorant, be their being ill mannag'd at the University. You seem to wish that they may be well examined before their Admission; but I believe if you would concern your self so far, you could sollicite and procure (I say no more, because I think you understand what I mean) that a Lad to save his year, should without so much as going up to be examined by the Master or Fellows of the Colledge, be admitted upon the bare recommendation of as ignorant a Country Minister as my self; yea, though it were likely he would not come up to continue of a twelve moneth after.

When

When they are there, two things you think would contribute somewhat to make us less ignorant; which, because you should not think me pcevishly willing to contradict and cavil, and carp at every thing you say, I will not gain-say. Only I leave thus much by way of Reflection upon them. One of them may be, but it is doubtful whether it would do any good: The other might do much good, but it is not at all probable that it can be effected. If the Heads of the University so pleased, it might with great ease be brought to pass; that Lads should now and then exercise their *English*, as well as their *Latine* Tongue, but it also very probably may be found true, that after this Exercise hath been Probationer a matter of a dozen or twenty years, by experience it may appear, that it will signifie little to the handsomer expressing our selves in the Pulpit; or not more then half a dozen Sermons preach'd in little Country Churches, (where young beginners commonly first venture) would do in the case.

For the other practice of quibbling and joaking, it would be the great Interest of us Country Parsons and Vicars, if a Law were made against it. We should not then be so much afraid of what uses to follow, *O vos*

Sacer-

Sacerdotes Rustici , in the *Prevaricators* speech. And in earnest I yield you , that it turns the tempers of many men into froth and vanity. A witty man they say will rather lose his Friend than a Jest. It is well if sometimes he do not lose his discretion too, if he do not lay aside his *Wisdom* to show his *Wit*. But when an hundred men have complain'd of this as well as you and I, there is like to be little cure for it. There is a Waggish Knavery in young Scholars ; they are so full of a merry conceit , that they will be ready to burst , if they be not suffer'd to give vent ; and if the Exercise of the Faculty be stopt in the Schools, yet the Faculty remains , and a Lad may sooner be expell'd the Colledge , than this Habit expell'd out of him. It is an Evil of the nature of many others, it is well if it were not ; but there is little hopes but it will still be. And yet, Sir , because Wit is a thing out of the reach of such an one as I am , I will be bold to add , that as there is much evil in it which I know , so there may be some good in it which I know not. It doth not always necessarily follow , that *Rope-dancers in the Schools prove Jack-puddings in the Pulpit* ; sometimes they never come there, their wit prefers them to more Gentile (as the World

accounts them) preferments. If they do, they behave themselves very gravely and seriously there: As I could instance in more *Prævaricators* and *Tripus's* than one, but you know them as well as I.

That which follows in your Letter, is rather a discovery of the effects, than the causes of our Ignorance, when you consider how we behave our selves in the Pulpit. Wherefore if those causes which you have thought good to take notice of, give but an imperfect account of that into which you enquire; It may be worth my while to add a Supplement to them. I will not trouble you by representing how many of those whose ignorance you bewail, have not those things you mention to blame for the causes of it. They were bred up in good Schools, and were well educated at the University, and were never guilty of making pretences to Wit, while they were Sophisters, but were as far from being able to quibble then, as you think them to be from speaking good Sense now. It might therefore be added, that the dulness of some mens natural parts, together with the short stay they make at the University, (which in truth you have great reason to take notice of) are great reasons of our ignorance: Yet beyond all this, there is somewhat more to be said

said in the case : for it is manifest, that divers of those who are counted ignorant in the Country, before they left the Colledge, were better thought of, and had the repute, if not of excellent, yet of good Scholars. Wherefore under favour Sir, I think there are three things, beyond what you have considered in this part of your Letter, which do much concur to the keeping of us low in Learning. Want of Books, want of time to make the best use of those few we have, and want of converse with Learned men. The two first are occasion'd by our Poverty, which you know is great; the third by the places where we live, which hinders us from that correspondence with Learned men, which in Universities and Cities does make some men Scholars, almost whether they will or no.

First, Sir, what marvel is it if our knowledge be as short as our means to know are? What can we do without Books, unless learning were infus'd and inspir'd into us by a Miracle? and how should we, whose Poverty you either pitty or laugh at, come by any number of Books? The little time we have spent at the University, was not so idly thrown away, but we have heard of a great number of Books that are in the World, and
sometimes

sometimes out of curiosity (if for no other reason) we would get a sight of some of the publick Libraries. There are many Writers whom they call the *Fathers* of the *Church*, and there are some Books (whatever they are) that go by the name of *Councils*. There are also *Schoolmen* and *Commentators*, and abundance of Writers Ancient and Modern, Forreigners and our own Countrymen; and if we can but get such a smattering in these, as to be able to distinguish one sort of Writers from another, and to talk a little of them when we come into the company of those who are more Learned than our selves, we acquit our selves well. For alas Sir, how should we be able to go much farther? If we had these Books, it is not impossible but we might understand them, and we should be willing to read them. But poor we are not able to buy. If once in a quarter of a year, we make a hard shift to spare a shilling to buy such an excellent Piece as your Letter is, it is very fair: but this rises to little in seven years, we may live a great while before we have a well-furnished Library.

Nor if we had it, can we find any great time to make use of it. If we can turn to an *Expositor* or two (if we have them) to know

know the meaning of the Text, and be sure that we raise no Doctrines but what do (as we use to say) naturally flow from the words, and can then find time to write down what we intend to say, in giving the Reasons of the Doctrine, and the several Uses that may be made of it; in the doing of all this, a great part of the Week will go away, and for the rest we shall have employment enough for it, in sending about for our Tythe : for by that time, that after ten or a dozen Messages we have got enough of that *same*, to go to Market with the next week, we reckon it a good weeks work. As for the reading of any thing else, than what may just serve to help us make our Sermons, that is much out of our way. We do pretty equally want money to buy Books, and want time to read those few we have : so that some who are disposed to think charitably of us, will rather wonder that we have so much, than that we have so little Learning. Yea I believe there are few of those who despise us for our Ignorance, who supposing they had the same incumbrances that we have, would go much before us in knowledge. As to skill in Controversial learning, it is little less than impossible, we should excel in it. We have heard talk of *Socinianism*, and may under-

stand

stand the meaning of it : But *Socinian* Authors are so dear, that *Slichtingius*, *Crellius*, *Volkelius*, and two or three more, are of as great price as some of our whole Libraries. So *Bellarmino's* Controversies, and others that concern the quarrel between us and the Church of *Rome*, and such other Books which I have heard learned men talk of among themselves, are of a great price. It is well that a small *German Systeme* or two, (Books which some sort of men can as little contain themselves from having a fling at, though they write but a Letter to a Friend, as the *Non-conformist* can forbear inveighing against *Diotrephes*) and the *Practice of Piety*, and some few other good Books are not very dear, for if they were, *Clericus absque libro* would be our Motto. There are I know some of us in more happy circumstances, who have Books to read, or money to buy; and if their abundance does not, to be sure their necessities do not hinder them from spending their time among good Books. If these men be not more Learned, than we of the poorer sort, upon themselves be their fault.

Yet neither are these of our Brethren to be wondred at, if though they have good Libraries, their learning does not equal theirs
who

who daily converse with living Libraries. Reading of Books will signifie little without due meditation upon what we read, nor will both together avail much, unlesse occasion be sometimes offer'd, by the company we meet with to improve and make use of what we have read. Again, by bare reading we must rely upon our own single Understanding in the judgement we make of the Authors we read : Whereas if we could discourse, we should observe the sense of others, and make our selves wise by their reading as well as our own. Now, Sir, though you have lived much in the company of learned men, yet if peradventure you might be born near a Countrey Village, or may sometimes have some Friends to visit in such by-corners; then, I pray, the next time you ride through a Street remarkable for nothing so much, as that haply the Church is not thatch't as well as most of the Houses : Consider with your self, what comfortlesse Converse as to matters of Learning, is the poor Parson of this Town condemn'd to? How should a man be a Scholar here? or if

he had somewhat of Sholarship in him before he came hither, how must his Parts need rust for want of use? if he will study for his own pleasure, he may, but else he may as well call his Hogs in *Latine*, as make any great use of his Learning among his Neighbours; or as well expect Instructions again from the same Swine, as hope to advantage himself by the Converse of any of them, unlesse it may happen that there be a Gentleman or two, or some few ingenious persons in his Parish. Not that we despise our honest Farmers, as you men of Learning cannot but do. If we can obtain the End for which we live among them, to make them better in this World, and to fit them for Heaven hereafter; our satisfaction in doing our Duty, and our hopes of accomplishing so happy an End, renders our Countrey Lives as pleasurable to us, as yours may be to you, whose Ingenuity and Wit makes all the Gentry in the Countrey when you come among them, admire your Person, and covet your Company. So that if you will give us leave to judge of our own state, we do
not

not think our selves altogether unhappy. But as to the purpose of Learning, we acknowledge our selves under a disadvantage- The two former are true of many of us, we want Books, and time to read them if we had them. But the latter is true of almost all. If Countrey Ministers are not so learned as to free them from Contempt, it is not always, because they begin amiss at School, or were unfortunately tutored at the University, the condition of life which the places we live in determine us to, is the great reason why the Clergy is no more learned.

When you have consider'd our Education at the University, upon which you discourse in short, proportionably to the short stay you suppose we make there, you look uppon us in our Benefices, and require into the manner of our Behaviour in the Pulpit: Where one would think you had been some Gatherer of Briefs, or some such Itinerant Gentleman, who hath had occasion often to visit our Countrey-Churches, you do so well know how we entertain our Hearers- You can tell what

a stream of Rhetorick our Metaphor Merchants sail in, who live in a Sea-Town. You know how we muster up our comparisons in the open and Champian Countreys. You remember too what Trade we drive in great Towns, If I could learn your marks, I would give notice to a couple of Ale-houses in my Parish, who I hope will do me word, if you chance to come in of a Saturday night, (but that I doubt you will come disguised, not like your self, (*i. e.*) a worthy Gentleman) and I will promise you one of the best Sermons in my budget; for I do not love that my Brethren of the Clergy should generally suffer for an inconsiderate expression or two, that may fall from me among my own people, who I know would take no offence at it,

Many such things you take notice of; but such as make worke for another Enquiry.

The question is, Whether all those things you reckon be faults, and whether we be guilty of all those faults you reckon?

First,

First, it may be we are excusable in some of those things which you make your self and others such sport with. I do not say in all of them, for I do honestly acknowledge to you, that many of those things you have instanced in, are unhandsome, not grave nor becoming our place, When we pretend to speak from God to the people. The Pulpit is an unseemely place wherein to act the part of Stage-players, and to behave our selves, as if our great design were to exercise the visible rather than rational Faculty of our Hearers. The Salvation of the Souls of men is a very serious thing; and the Endeavours that are addressed for the obtaining of it, had need be serious and proportionate. It is easie to soar too high after sublime Notions, till we mount beyond the keen of vulgar Understandings. We may also easily sink too low into a dirty and unmannerly way of expressing our selves unbecoming the Gravity of so sacred an Employment. Wherefore, Sir, the Complement we receive when we come out of the Church, I could in great earnest passe upon you,

and thank you for your great pains, if I thought it probable that the stories you tell, would onely shame us and make us more wary in what we do; and not over and above make the whole Clergy more contemptible than yet we are. Yea it might not have been amiss too, if you had whipt us for two other Childishnesses of ours; the odde Tones and the mimical Gestures, whereby many of us squeak and puppet it, and make our selves ridiculous to our Hearers, by making as much sport with the manner, as with the matter of our Sermons.

But, Sir, while you were upon this Argument, was it well done to talk at that rate, as if you design'd to bring the whole office of Preaching into Contempt? If I had the rich vein of Wit, whereby you are so admirably qualified, I might undertake to pick something out of the best Sermon that hath been preached any time this hundred years, that may as well be laught at, as some of those things which you seem to me to abuse us for.

If we would prepare the attention of our Auditours, and by a Preface persuade

swade them that we have somewhat considerable to say; then we run the hazard of your displeasure, for though you do not bluntly condemn all Prefaces, (and you would not be overwise if you did) yet with a certain slinefs you insinuate, that there is somewhat throughout the whole method of our Preaching, which makes us contemptible. And the first thing you take notice of, is; *Before the Text be divided, a Preface is to be made;* and afterwards, *Having made the way to the Text as smooth and plain as any thing, with a Preface perhaps from Adam, &c.* p. 64, & 66. by which it seems to me that our very Prefacings are slighted and meanly spoken of. Some men would have brought you twenty Authors and more, to prove the Convenience of this manner of beginning our Sermons, and would have concluded with the Example of *Saint Luke*. But I only say, that it is more then I understand, why a Preface may not do as well in the *common Method of Preaching*, as it does in the *common Method of other Oratory*. And I dare be bold to promise for you, that if our generall

Custom were to begin thus. *The Doctrine that is plainly contain'd in these words, is this, &c.* you would make your self more merry with that Method, than you do with this. Indeed, Sir, I think what course soever we take, you would find fault with us. But it is a certain sort of Prefaces at which you carp. *It is a great chance if first of all we do not make our Text like somewhat, p. 64.* And is it not a sufficient Answer to say, *It is a great chance if we do?* For every may be hath a may not be. I know a Minister who tells me, he is not so Idle as to look over all his Notes for this purpose; yet he doth not call to mind, that in five hundred Sermons and above which he hath by him, he hath two beginnings with such a kind of Preface, But if our Text be indeed like any thing, why is it absurd to say it is so? *And now methinks my Text like an Ingenious Picture, looks upon all here present, &c. p. 65.* And what great harm, I pray, Sir, in all this? If such a thing as this make us despised, it is because men have a mind to despise us. Methinks, Sir, your Letter like a *disingenious*

nious Squint, looks with an evil eye upon every thing we do, and you seek occasions to undervalue us. What unhandfomenesse is there, if while I am prefacing to such a Text as this, *Tribulation and anguish to every soul of man that doth evil, &c.* I should say, My Text is like the Hand-writing upon the wall, that made *Belshazzar* tremble. Or if I should signifie my good wishes that the words of my Text may be as *goads and as nails fastn'd by the Masters of Assemblies*, that they may make some impression upon my Hearers. Would you not count this an harsh Comparison? It is well *Solomon* was a Wise man, who before us made such a Comparison of the words of the Wise. Other likenesses may be as excusable as these, though I do not say that all are. Nor is it so strange a thing, that a Text towards the end of the Bible, should have a Preface from *Adam*; for there is a great affinity between the *Old Testament* and the *New*: And divers Texts in the *New Testament* do plainly referr to the *First Adam*. But be the Preface what it will, you are sufficiently

ently resolv'd to laugh at it. If I am over-venturous in so saying, it is you, Sir, that set me the Example, who conclude that the Preacher, whatever his Text had been, was sufficiently resolv'd to make it like an Ingenious Picture.

You follow us to the *Dividing* of our Texts, and there you find better sport. Whereas if you were a *Pythagorean* that abominated that which recedes from Unity; it is hard for us in this case to make use of any manner of speaking so innocent, but you will account it to our disadvantage. Though it be the Nature of a Proposition to consist of a *Subject* and a *Predicate*, yet you will not give us leave to say that the words naturally fall asunder. It is but rarely that our Texts drop and melt asunder, now and then it may be in a great thaw: And peradventure if we had not an unexceptionable President, you would laugh at us for saying, Our *Doctrine drops as the rain, and distills as the Dew*. Nor is it any thing more strange that our Text should sometimes *untwist*, than that a proposition should be a *Complex Theam*. Yea, what if they

they divide themselves? For why may not *words* divide themselves as well as things speak: and who ever abus'd an Oratour, for saying in a plain case, *Res ipsa loquitur*? Sir, these are but forms of speaking, no more ridiculous than forms of Law, or Customary Expressions and Transitions in *Latine* Orations. Not that I take upon me to excuse all we do in this case: You have mention'd some things unhappy enough, but if you had pleas'd to have done us a *kindness* (if it be not *right*, you might have omitted making such general Reflections upon all the *Divisions* we make, and you may charitably believe that sometimes we shew as good *Logick* in dividing a Text, as any your Tutor read to you at the University. If we should not divide our Texts at all, what then? Would you not tel us, that we amuse our people with confused immethodicall Discourses? Certainly you would have as much reason for it. Wherefore again it is our unhappiness to fall into the hands of so witty a Gentleman, who what course soever we take, will find fault with us.

You

You have taken too much notice of our Ignorance to believe, that we can raise any very cunning Doctrines and Observations; yet the truth is, we please our selves sometimes in thinking we do so, I shall not trouble you with excuses for those stories you have instanced in, (though I am not altogether so ignorant, as not to know that somewhat may be said in excuse for some of them) now that you have so friendly admonished us, I hope we shall mend for the time to come. But if you please, we will a little debate another point.

Whether or no we do ill, although it be in our Countrey Churches to sprinkle a little *Latine* and *Greek* sometimes about our Sermons. I am not fit to judge which is the best manner of the two, to preach nothing but *English*, or to mix now and then a *Latine* Sentence. Old Mr. *Dod* I have been told, used to say, So much *Latine*, so much *Flesh* in a Sermon; but all men are not altogether of that minde. If I must determine any thing, I would say they are both best. There may be

reasons why It may be sometimes best to do so, and sometimes best otherwise. It is enough if I can give any reasons, that may make it allowable, at least so far as that we do not make our selves ridiculous in so doing.

And, first, Sir, you your self have furnished us with one reason. If we may judge of others of your quality by your self, we may conclude, there is a number of Gentlemen in *England* of great parts, that have a mean opinion of us Ministers, because of our great Ignorance; wherefore why may we not be allowed now and then (not often, for you shall very rarely finde that we bring in *twenty Poets and Philosophers into an hours talk*, and that we *spread our selves in abundance of Greek and Latine*) to discover a little of that Learning that we have, that we may not be counted more ignorant than indeed we are. Now we finde how the world goes, that our Credit is low, why may you not judge, that what we do, is not for *simple phantastick Glory*, but rather for the preserving our Reputation among those who are ready to lessen it.

If

If there were nothing else in it , yet is not this something ? Our learning is not great , but we are abused ; and they who do not love us , suppose it to be lesse then it is ; therefore it stands us in hand to make the best of our own case , when others represent it to the worst. But this is not all.

There is you know in some words , and in some sentences , a certain significancy and fulness of sense in one Language , which cannot so easily nor so shortly be exprest in another ; such as are many happily-compounded words in *Plutarch* , and many Proverbs and wise Sayings in both Languages. Now if there be but one or two Scholars in the Church , yet we may hereby convey somewhat to their understandings with a greater clearness and perspicuity , then if we were all in our own Language. Or if no body in the Congregation look so like a Scholar as our poor selves , yet may we do our selves a kindness , by helping our own Understandings , and quickening our Memories as to some Notions , which after the Sentence of *Latine* or *Greek* is past , our
descant-

descantings upon may be as profitable to our hearers, as any part of our Sermon; but if we had no such thing in our Notes, we might lose some of the fulness of the sense, for want of preserving it in the Original Proverb.

And yet again it concerns us sometimes to let our people know what Authority we have for what we say. We give our opinion concerning the meaning of such a Text, and we confirm it by the Exposition of such a Learned man; or we endeavour to prove the lawfulness of some Usages in the Church from the Authority of some of the Fathers; or we have occasion to speak of the state of the primitive Church while under Persecution; or else divers occasions offer themselves to take notice of Heathen Authors. The Doctrine of the Gospel, and the reasonableness of Christian Religion, and the equity of Moral Vertues are not new Inventions of this Age, they have been know and talkt of, and writ about many years ago: If now while we are quoting of an Author for the confirmation of what we say, we quote him in his own language, though

our

our people do not understand it, till we English it, yet it is a satisfaction that we do not impose upon them. And I have heard mean people, and as to matters of Scholarship very ignorant, talk with a great deal of pleasure of St. *Austin* and other men, whom they have often heard of in the Pulpit, upon no other account, then because they have heard us quote somewhat considerable out of them.

Together with all this, it is a Consideration not altogether unworthy of these who do not think themselves the onely wise men in the world, that many wise men have used this way of preaching; so wise and so modest withall, that it may be reasonably presumed, they have not out of *simple phantastick Glory* onely tpake a little *Latine* in the Pulpit; but they have judg'd it fit for them so to do.

These things I have offer'd, Sir, not much in my own defence; for I am not greatly guilty in this kind. It may be those of my Brethren who are given to this way, can give better reasons than I have suggested in their own Vindication; however

ever it seems to me that these are sufficient to deliver them from being despis'd upon this account, unless they be very lavish in this kind where there is little reason. For though I would say that this practice may sometimes and in some places be justifi'd, yet I am far from falling into the other extrem. You seem to condemn all mixtures of other Languages, I have excus'd some, and yet do acknowledge; that we may do very foolishly, in talking abundance of *Latine* to those who scarce understand plain *Engli^h*.

There is another thing you reproach us for, *viz.* The little Sentences we sometimes interpose to mollifie what we are about to say, *As it were*, and *as I may so say*, and *with Reverence be it spoken*; as if you thought we were the bolder to venture upon Blasphemy under the guard of these words. Blister'd be that Tongue that will be bold to blaspheme, whether it be with or without an excuse; and so far as we do in this manner usher in any thing of that nature, spare us not. But might you not have acknowledg'd, that we may very innocently use such forms of words as these? Do not good Oratours without any disparagement to themselves, often say, *Si ita loqui*

loqui liceat, and *detur verbo venia*, and the like ? Why should this be more offensive in *English* than *Latine*. And is there not an *Axiome* in Divinity, (but may be you'l laugh at it, because Systematical Divines use it) *Qua Ss. Scriptura loquitur de Deo* Ἀποστολῆς *debeant intelligi Θεοπρεπῶς*. God himself speaks some things in his holy Word, which we may not repeat without Reverence. There are Similitudes not very harsh; but the infinite distance between the *Almighty God* and us sorry *Creatures*, requires as well an Awe in our Understandings, as the Reverence of our Bodies. But here also as well as elsewhere the faults you find with us are without any just limits, or any favourable acknowledgements, that such words are sometimes becomingly and well used, as well as unseemly and ill at other times.

When you had reckon'd up three things whereby we disparage our selves; *Harsh Metaphors*, *Childish Similitudes*, and *ill applied Tales*, and had tickled your spleen with the two first, you forgot to take notice of the third : Wherefore you may give me leave to follow your Example, and omit any discourse of the other two. But I will take so much notice of them, as to
yield

yield to you, that many of the instances you give in these, as well as those that follow in the *Observations*, are sufficiently to the disrepute of those whom you quote for them. But if you had added many more to them, I do not see why it should be any more to the discredit of the Clergy in general, then why if two or three Plumb-sellers in *London* (a word you have taught me) should sell rotten Plumbs, all the Grocers in the City should thereby lose their Trade and their Credit. The Clergy-men in *England* are very numerous, and you have taken the liberty to look backward many years, ten or a dozen years to my knowledge, for some of the stories: Nay, there is one among the rest (that of *Abraham's* begetting *Isaac*) may be thirty or forty years old or more, for any thing I know; for it was superannuated and almost out of date above twenty years ago. And what if out of twenty or thirty years Sermons, may be rak't up twenty or thirty passages not very accurate or Scholarlike; why should the rest that are learned and grave and such as become men in our Capacities to Preach, suffer upon the account of those few. Especially if it be consider'd that the distempers and troubles of

the late times, did influence, as upon many of the Laity to make them poor, so upon many of the Clergy also to disturb their Studies. It is well known how many raw men and unexperienc'd in this great Employment, skipt up without any controll into the Pulpit, without any sufficient *Order* for so doing. It does also deserve to be added, that you report things to their disadvantage: For those stories whereby you tell us how some men pick out cunning Texts to prove a Doctrine, which nobody would think were contained in it, I cannot think are so bad as you represent them. For if I may guess at the rest by one, you have done I doubt, some wrong to the memory of that witty man, (for I think I know who you mean) whose Text was about the multitude of thoughts, *Pf. 94.* Probably enough he might glance a little upon *Election* and *Reprobation*, for a man upon such a Text may wander far if he please; but that he took that Text on purpose to discourse upon that Argument, or that he rais'd that Doctrine thence, and did spend any considerable time to follow it, I much doubt, and have a great deal of reason to do so; for I may do it, without bringing any suspicion upon your integrity
in

in citing of it. For though you would have it believ'd that he so said, yet I perceive those words, *The Doctrine that naturally flows from these words*, are not the Preachers words, but your own.

But I say no more in extenuation of any Extravagancies of Preachers, because in earnest I acknowledge that we are too often culpable, and the matter as well as manner of our Preaching might be to better purpose than it is, if we would take all due care to avoid those ridiculous Impertinencies, which though not so frequent as you suppose, yet are frequent enough to expose us to some Contempt among wise and understanding men.

Thus far, Sir, I have enquired whether all those things you charge us with, be indeed faults, or so great faults as to make us contemptible: It remains to consider whether we are guilty of some other things which you do reckon up and reproach us for, of which sort I enquire but into two. Whether we be guilty of accommodating our selves to the humour of the chief man of the Parish, without considering the necessities and capacities of our meaner people: And whether we be so idle as not to begin to study our Sermons

till *Friday* night, or *Saturday*, or it may be *Sunday* morning. You tell us (p. 41.) that sometimes we *Preach* out of *Complement* to the all wise Patron, and all-understanding Justice of Peace, &c. and you know several of that disposition, who if they chance to have a man of Learning and Understanding more then the rest of the Parish, preach wholly at him, and level most of their discourses at his supposed capacity, and the rest of the good people shall have onely a handsome gaze or view of the Parson. Truly, Sir, you may know more then I know; for I am an ignorant Minister, yet I hope you are mistaken in this Charge; I hope also you believe those Gentlemen are so wise and so honest, that if we should be disposed to humour them, they would civilly advise us to have regard to the rest of our Parish, as well as to them alone. And a little distinction may salve our Credit in this case. We may have respect to the *Learning*, when we have no respect to, the *Humours* of those few Scholars that are our Auditours: So long as we go no farther than the first of these, we do nothing but what becomes us well, and what may be a great advantage to us in our Preaching. Give me leave, Sir, to tell you a story.

story. I knew a Learned Divine, who died within this seven years, that lived in an obscure corner of the Countrey; but where upon occasion, persons of better quality than his ordinary Parishioners did sometimes come: Wherefore to make sure work, he alwayes carried two Sermons with him to Church; and when he got into the Pulpit, and had looked round about him, if he found any strangers there, he would give them the more accurate Sermon; (and if he list'd he could preach with great accuracy) but if he observ'd none but his own Neighbours, he would content them with his ordinary way of Preaching, which was more homely and dry, but that which he thought was good enough for Farmers and Shepherds. Verily, Sir, it is a great temptation to us, when we know no body is like to hear us, but persons of an inferiour understanding as well as condition, to be more slight in our Preparations, and careless in our Studies; for if need be, we may think to put them off with an affectionate noise instead of substantial matter. But if there be but one or two persons of good Understanding, who either do or may come to Church, it is a restraint to us; We must for our Reputations

rations sake (which may be quickly lost) well consider what we intend to say. He was no fool that said, *Unus mihi pro populo*: One Gentleman in the Parish may espy more faultiness in our Sermons, than all the Parish beside. It concerns us therefore so far to preach to them, as to have some peculiar regard to their Learning, so as we may say nothing but what we apprehend fit for an intelligent person to hear. And while we are thus doing, we do not unworthily and crouchingly accommodate our selves to the *Gentleman with whom we hope to dine*. It is fitting for us to desire to approve our selves to an understanding Auditour; and we do without any shame own it, that we do so far stand in awe of a severe judgement, as that we believe our selves to preach the better, for having respect to what may be fit to say before such an one. Yea, I think it were happy for the Church, if all Countrey Ministers that live in by-holes, had a Gentleman of worth and parts in their Parish, not onely for the other favors which they may hope to receive from them, but upon this account, that our Sermons may be studied with more Care, and preach'd with less Exception. I am willing to hope this is that you mean

in your Charge; which if you do, we confess the fact, but deny the guilt. We have this regard to the better sort of persons in our Parish, and we are not blameable for it. But if you mean we have respect to the humours of the Gentlemen that hear us, as it is not proper for the place wherein you speak of it, so we hope we do not deserve to be charg'd with it, and till you better prove it, in our Vindication I take the liberty to deny it. But if you mean as probably you do, that we strive to preach learnedly, because of one or two learned men that hear us, when the rest of the people understand nothing: this also till it be better proved, may honestly be denied. We may have respect to their Understanding, upon the reason which I have already given, although we do not labour to rise above the capacity of our meaner Auditours.

With the same fineness you use in other cases, you bring us under a suspicion of preaching venturously and rawly, but very little premeditating what we intend to say. There are you say *very few Texts can be divided at soonest before Friday night, and some there are will never be divided, but upon Sunday morning, and that not very early;*
but

but either a little before they go, or in their going to Church, p. 85. And are we not then the more to be admir'd, that we preach so well as we do upon so short warning, and and with so slender Preparations? Is it not fitting you should recant one of the two? Either we are not so very *Ignorant*, or not so very *Idle* as you tell the world we are. If our Ignorance were so deplorable, and made us so contemptible, it is very strange we should be able to do any thing in the Pulpit at all, without a great deal of pains taking: But if this latter be true, that we do neglect our Studies, and spend but few thoughts upon our Texts before we preach, as if we did think and speak both together, it cannot be that we should be so dull and mean-parted, such poor Scholars, as to be upon that account the scorn of the world. How bravely might we do if we would study hard, who can upon a very few hours thoughts preach so well as commonly we do!

But, Sir, though I have supposed what if it should, yet I must not grant that it is true. We take more pains than you are aware of. For good Sir, how do you know the contrary. 'We are not worth your acquaintance sure. We are too Ignorant
and

and Poor, of too mean a condition to be fit company for so accomplisht a Gentleman, How come you to understand so well what we do, unless you would confirm the opinion of your travelling the Countrey, and searching like a Spie into the manner of our spending our time. It is a very hard thing to pronounce for the whole Clergy of *England*, that there are few of us who begin to make our Sermons before *Friday* night, (for our Prefaces are not so long, as that the dividing of our Texts comes far behind the beginning) and some not before *Sunday* morning. If you knew a few that do so, and from those few particulars would infer, that generally we all do so, that is no good Logick. You may read of *Dr. Hammond*, that by reason of his mighty parts and great reading, and his much thoughtfulness in the course of his Studies, he did compose the Sermons he preach'd in the Countrey with no great labour. And some few others who know their strength may be bold; and very possibly some that have less reason may be more confident, (because of a voluble Tongue) than becomes them, and may preach slightly. But that the greatest number of us take little or no time to study our Sermons, till you have better proved

proved it, (and *Affirmantis est probare*) I have the confidence to deny it. It may be many of us do not set our selves to write our Notes, till towards the end of the week ; but we can study before we write, we may all the week long at several times be casting our thoughts upon our *Texts*, into a certain method, and digesting into some good order, what we intend first to write, and then to preach.

If you had been disposed to do us a kindness, and to deliver us from Contempt, you might have let this altogether alone ; and if you did not think good to commend us for our Studiousness, yet you needed not have blamed us for that, which it is impossible you should have a certain knowledge of: for neither you nor any other man living can be so intimately acquainted with a matter of nine or ten thousand Preachers, (and such a number there is in *England*) as to know what time of the week they use to set themselves first to study their Sermons. You profess your self *an honest and hearty wisber*, that we might be well esteem'd in our Profession. You might if you had pleased, have contributed somewhat more then you have done to the success of those Wishes. You need not have
repre-

represented every thing to our disadvantage. If there be faults in our Preaching, (as there are too many) you might have mollifi'd them somewhat without any dishonour to a Gentleman of your Quality and Wit; and you have a fair President for it, in one who was accounted a Wit in his time, and I think your modesty will allow him somewhat comparable to your self: The Excellent *Mr. Herbert* (who shall conclude this part of the trouble I give you) even when he could find fault with our Coat, speaks thus in our Defence.

*Judge not the Preacher, for he is thy Judge,
If thou mislike him thou conceiv'st him not;
God calleth Preaching folly, do not grudge
To pick out treasures from an earthen Pot.
The worst speaks something good, if all want
sense,
God takes a Text, and preaches Patience.*

*Jest not at Preachers language or expression,
How know'st thou but thy sins made him
miscarry?*

*Then turn thy faults and his, into confession,
God sent him whatsoere he be: O tarry
And love him for his Master, his condition,
Though it be ill, makes him no ill Physician.*

-5. I have, Sir, but one Enquiry more to make, Whether if we are as you represent us, and are therefore despised; you have taken a probable course to heal our Wound, and to deliver us from that Contempt, which you profess your self sorry for, because we lye under. You seem to me to write after such a manner, as will increase our Contempt among those, who will do you the honour to have a favourable opinion of your Undertaking. Who ever thought that *Selden's History of Tythes* did the Clergy a great kindness, though it bear a fair face, and may have much truth in it? Or, there is another Book nearer a kin to yours, even that which is thought to give the provocation to *Selden*, (how truly I know not) who ever thought that the Comedy of *Ignoramus* would make the Lawyers speak better Latine, or increase their Credit. Such a kind of piece is your Letter of Enquiry, a piece of Drollery and Fancy, a merry making at our misfortunes. You pretend to pitty us, but you do all the while laugh at us. Your Style is pungent, and enters a little too deep; It is a grave Subject you enquire into, and such as in sober sadness deserves to be enquired into; but the manner of your Enquiry is too facetious

cetious and jocular, and too like a *Pravari-
cators* speech, though in one place you fall
so foul upon those Exercises of Wit in the
Universities. I confess there is some oddes
between a Sermon and a Letter ; but as we
take a Text, so you take a Theam to dis-
course on, *The Grounds and Occasions of the
Contempt of the Clergy* ; a weighty and
serious Argument, if you had dealt with
it accordingly. True it is that *Sportiveness*
and *Drollery* is so much the humour of the
times, that if you had written after an-
other fashion, some hundreds of Copies
might have lain upon the Booksellers hands.
It may also be, that as

A Verse may find him who a Sermon flies ;
So you may better laugh us out of what
is indecorous, and administers Occasion to
our Contempt, than if you made an Use of
Reproof, and did severely chide us. But,
Sir, after you have well consider'd the qua-
lity of the persons who slight us, will you
say plainly, which you think will first come
to pass? Shall you sooner laugh us out of
our Indecencies, or will you not much
sooner laugh them into a greater dispositi-
on of contemning us. You have, Sir, led
the Dance, and so many as follow your
Measures, will by your manner of speak-
ing

ing be abundantly instructed to have us still more in derision. When we are in Gowns and Cassocks gravely habited, we hope to be respectfully treated from our Neighbours for our gravity sake: But you have drawn the Picture of a *Parson in querpo*, and devested us of all those things that were Ornamental about us, (nay verily you will hardly believe that we have Breeches under our Cassocks) that our people may more securely jeer at us. You blamie us much for *harsh Metaphors*, and in the mean time you exceed as much in *over-reaching Hyperboles*. Either you expect your Reader should believe nothing you say, and then you play the *fool*, and write to no purpose, or you would have him believe all, and then you do little better then play the *knave*; for you very well know, the Relation you give whether of our *Ignorance* or *Poverty*, is exceedingly Hyperbolical; or you leave it to the discretion of your Reader to make more favourable allowances to your *Hyperbole's*, then you do to our *Metaphors*. But you should then have given them a better example, and not to have tempted them to say that which themselves do not believe: As I hope, Sir, you do not think us so ridiculous as you make us, whatever

your

your reason may be for so doing. If you are of opinion, that *desperate Diseases must have desperate Remedies*, and therefore you somewhat overdo, because nothing else will cure us ; you may if you please try another course. When you see a fat Parsonage ready to incline to you, and in hopes of that take Holy Orders, get a Licence to be University Preacher. Then shew your Zeal, and do what you can to procure Honour and Reverence to the Clergy. Set up a running Lecture through the chief Market-Towns of a County or two ; and while you are preaching two or three Sermons in a place, invite all the Neighbour Ministers to hear you, set them a Copy after what manner they shall preach. As you have already told us where we do ill, so then shew us by your Example to do better. Turn out of the *Common Method of Preaching* : Make no *Prefaces* : Trouble not your self to *divide the Text*. Labour not for any *cunning Observations* or *Inferences*, which are the Practices whereby we make our selves ridiculous : But behave your self gravely and solemnly, and like a man that may not be ashamed to reprove others for their follies : It may be this may do more good than your *Letter*. If you care not to

take this trouble upon you, then stay a while before you abuse us any more. If ever you are like to become one of us, after a seven years Exercise in our Sacred Employment; review your own Sermons, and if you can find nothing that a severe Judgement or Critical Wit can find fault with, then and not till then abuse us at your pleasure: It is too late to say now, *Do not cast the first stone at us*, till you know whether your self be without sin. But if you persist in the same humour of despising us, peradventure it may be time to say then,

*Cum tua pervideas oculis malè lippus in anctis,
Cur in amicorum vitiis tam cernis acutum.*

I wish I could confute that part of your Letter which concerns our *Poverty*: But (though you Hyperbolize grievously in that part of your Discourse) there is too much Truth in it to be contradicted. Yet upon farther consideration of the Matter, I find I can't be as good as my word. You are in too pleasant a vein for me to hit in with you. The Tune of *Alas poor Scholar* is too merry a Ditty. Instead of a pleasant new Tune, I think it may as well become you to fall in with me, and to acknowledge that as *poor Job* deserved better

Com-

Comforters, so may the poor despis'd Ministers expect, that to him that is afflicted, pity should be shew'd from his friend.

Sir, I have discours'd with you all this while as with a Stranger, and have very little betray'd that I have any knowledge of you; if I am not much mistaken, I know you well, and if I know you, I love you for old Acquaintance. But I have done that, which I think were well if other Writers would do in their Arguings with one another; not so much discover their knowledge of the Person they undertake: for it often comes to pass, that when two men write one against another, the Cause is laid aside, and some personal quarrels taken up, in which their Readers are no more concern'd, than we are in all the Duels that are fought in *France*. If my Information fail, and I know you not, yet I honour you, because I am perswaded you mean well. I have done you no dishonour by any thing I have said; whether I have done any thing for the Honour of my Order, the Reader must judge. Glad shall I be if I can preserve my Brethren from being farther despis'd. I never counted my self, nor was any body else ever so foolish, as to count me witty; if I have now and then ventur'd

upon some ludicrous Expressions, it hath not been because my own Inclinations led me to them, but because in few words I thought, to answer such a Discourse as yours is altogether morosely and sowerly, would not do well. If I have not pleased you yet, I hope I shall in what I have yet to say; which is onely this: I put an End to the trouble I give you, and am

January 10.

1670.

Sir,

Your Humble Servant,

W. S.

A



A Postscript.

SIR,

YOU may see how hard it is for men to continue long in a good minde. I thought I had done, but the toy took me to read over your Letter once again, and I finde upon a Review, that I have omitted some things which do as well deserve to be consider'd, as many of those which I have taken notice of. I am not of the humour that *my Lord Verulam* reports some persons to be of, who when they write Letters, reserve the most important business for the *Postscript*. The main things I designed I have dispatcht, but some slip from me: Which I say, because I would neither have you nor my Readers think, that by vertue of an old

F 3

Maxim,

Maxim, *Qui tacet consentire videtur*, I approve of all that I do not expressly disallow; and having said so, I am willing to save you the labour of following me in a long reckoning up of all those things I mean. I trouble you with a little Animadversion upon one Paragraph of your Letter. That is p. 19. where you reflect upon the Gentlemen that keep Chaplains. It is not, Sir, to be denied, but some of them may be a little too severely and unhandsomely dealt with. But I wish you had spoken a little more respectfully and civilly both of those Gentlemen and their Chaplains too, for these Reasons.

There are many Gentlemen will not trouble themselves with so idle a Piece of Householdstuff as a Chaplain is; none of the Family can be better spared, no Expences be better retrenched, than that needless Wages which he receives. Now, Sir, if there be any of the Gentry of *England* so inclinable to Debauchery, as that the presence of a Chaplain would be burdensome to them, and therefore they chuse to be without; you cannot but think you would have pleased many men, if you had spoken a little honourably of that kind of life; and
you

you might have encouraged the Gentry to believe that a Chaplain would not devour so much of their Estates as a pack of Dogs will. And if you had done the Church no service in bespeaking such provision for young Scholars, yet you might have done somewhat to the Commonwealth, in being an instrument to recover the Gentry from some of their Excesses. You have taught them to despise us, and you cannot but believe, that what we say will be little effectual; but if a Gentleman of so great Ingenuity and so admirable Parts as your self, should tell them; it would be for the Honour of their Name and House, for the Encouragement of Learning and Piety, to have in their Houses some young Scholars of rare Parts and good Improvements, they might listen to you, and you might thus do the world good service.

Or if you had not thought it worth your while to have made this attempt, yet at least you might have acknowledged, that there are some Gentlemen in *England* (how few soever, who treat their Chaplains with all fair and good respect; who make them much their Companions and Friends; who retain them upon no low and mean accounts, but for excellent purposes, viz.

That the Exercifes of Piety in their Families may be perform'd with Gravity and Devotion, as becomes fuch holy Services : And collateral to this, that they may have the opportunity and fatisfaction, of training up Divines for more publick Service afterwards. When if it fhall happen, that they live to fee them well fixed in that Sacred Employment, the Cure of Souls ; it cannot but be a great Contentment and Pleasure to them to reflect upon what is paff, and fay, There is fuch a Worthy Divine who was forc'd to leave the *Univerfity* very young, and if I had not taken him into my Family, and given him Leasure and Encouragement to follow his Studies, he might have hunted after a poor Curatefhip as foon as he was Batchelour of Arts ; where a conftant Imployment fo foon, would have fpoil'd his Growth in Learning, that he fhould never have reach'd that Repute he now lives in.

Neither, Sir, have every one of thefe Gentlemen, a *Cozen Abigail* to difpofe of ; or if they had, it is to be hoped they deteft that *Symony* that goes under you know what opprobrious name.

You may, Sir, fancy thofe of our Profeflion to be a Company of fneaking low-
spirited

spirited men, who know not what belongs to Honour and Reputation; and therefore you may deal with *us* as you please: But you might have remembered that *Gentlemen* are very tender in that point; if they should chance to enter the lists with you, you would find their *Pens* as sharp in this kind of *Duel*, as their *Swords* are in others. We may write languidly and dully, and the *Offers* that we make may not come home, but they are able to make sharp *thrusts*, and to wound your Reputation, it may be as much as you have done ours. I do not unsay what I have said, you may be company fit for them, and they may commend you for your Wit, yet chastise you also for using it upon them. You have heard of the Answer that Dr. *Jegon* of old gave to a knavish Lad of *Bennet Colledge*;

*Knew but I the Lad that writ
These Verses in a bravery,
I would commend him for his Wit,
But whip him for his Knavery.*

You despise us as if we were not your match; wherefore we turn you over to some who are able to pay you in your own Coyn, and to deal with you at your own Weapon. I

I am sorry I trespass upon your Patience, for I am longer than I thought to have been; I have but a word more, and so conclude. (You see, Sir, how naturally we fall into our old Road, this should have belong'd to my Sermon, which I have almost finish'd for next *Sunday*, but now 'tis here let it go) If you have no respect to the Gentleman, yet have some pitty for the Chaplain. Do you know of never a Tutour in the University, that would be willing to prefer a poor Scholar (after he hath taken his first Degree) to some good Gentlemans house; and do you not believe it would be a good refuge and convenience to him. Nay, Sir, say, might it not be as probable a remedy to deliver the Clergy from Contempt, as any you have pointed at in all your *Letter*; if Gentlemen were commonly so well dispos'd, to entertain and accommodate some who design for Divinity, but are disappointed of their Expectations, and disabled from staying seven years or longer at the University. Surely the greatest part of those who prove mean Preachers, upon no other account so much, as because they begin too soon, would do the Church more Service, and the Clergy more Honour, if they had such a convenient Resting-place
between

between the University and the Pulpit.

But, Sir, I never was a Chaplain, therefore I leave this Point to be debated by those who have greater Experience in this Matter. And once more I am

January 17.

Your humble Servant.

FINIS.

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Cum multis aliis.



By J. Brainhall

A
VINDICATION
OF THE
CLERGY,

From the Contempt imposed
upon them by the Author of
*The Grounds and Occasions of the Con-
tempt of the Clergy and Religion.*

WITH
Some short Reflections
UPON HIS
Further Observations.

—Facit Indignatio—

L O N D O N :

Printed by *Andr. Clark*, for *Hen. Brome*, at
the Gun at the West-end of *S. Pauls*. 1672.

NOTIFICATION

TO THE PUBLIC

OF THE

PROCEEDINGS OF THE

COURT OF COMMONS

IN

THE MATTER OF

THE

REVENUE

AND THE
MATTER OF
THE
REVENUE
AND THE
MATTER OF
THE
REVENUE



To the Reader.



*Here came out not long
since, a Discourse, un-
der this following Ti-
tle ;*

**The GROUNDS and OC-
CASIONS of the CON-
TEMPT of the CLERGY
and RELIGION Enquired in-
to ; in a Letter Written to
R. L.**

*So that here is first, a Con-
tempt, Presupposed ; with a
search into The Grounds and
Occasions of it : and Then, a*

To the Reader.

Resolution upon the Question,
Pag. 3. That Ignorance and Poverty are the Grounds and Occasions of that Contempt. After which, the Author of this Letter takes wonderful pains to Prove the Clergy contemptible, by Endeavouring to make them so. First, he dresses you up a Vicar in a Fools-Coat, with a Capons Feather in his Cap, and then laughs at him. But all this while; he tells us in his Preface, That he has a most solemn Reverence for the Clergy in General; and Especially for that of England. Now how to reconcile The Clergy in the Preface, with the Clergy in the
Text,

To the Reader.

Text, and Title-Page, I cannot imagine; for he has a solemn Reverence it seems, for the One, and A Contempt for the Other: Unless he will say, that he speaks of an Utopian Clergy, Before, and After; and of the English Clergy in the Middle; or that by the Clergy in General, he Intends the Clergy with Restriction. But without more ado; It is the Generality of the English Clergy, that he is Pleased to divide into Fools and Beggars; And when he has framed to himself, out of Plays, Clubs, Old Stories, Phancy and Invention, a Pitiful, Comical, senceless Sir John, without either Brains, Mode, or

To the Reader.

Money ; This is it, which he delivers over to the World for the Character of That Clergy. And it is as Pleasantly Drawn, as if Sir Roger himself had set for his Picture. We shall refer the Merit of the Cause to its Proper place, and only offer a word or two at Present, by way of Enquiry into the Grounds and Occasions of his Enquiry.

Does he make this Enquiry, for the Information of Himself, or of Others ? If the former ; why does he Publish it ? If the latter ; I would fain know, to what End, and with what design the Thing is done, unless it be to Unhinge the Government. The
first

To the Reader.

first Point in Consideration, is This; Whether the Clergy be contemptible, or Not? Whereupon, most Naturally Follows, in the very next Place, This Question, Whether or no shall the People Believe their Teachers; and follow their Guides? For most undoubtedly, they will do, or not do, the one, and the other, according to the opinion they have of them, or Reverence for them. Again: If he tells the People but What they knew before, he might have saved himself that Labour: But if he Pretends to a further discovery, It looks as if his Business were not so much to shew that the Clergy are contemptible, as to

To the Reader.

Procure that they may be thought so; and in a word, to set up the Church for a Jack-a-Lent, for every Man to throw a Cudgel at: Especially considering that the whole Project is Carried on with the Spirit and Liberty of a Farce; and Calculated, so Pat, to the Meridian of the Rabble; that if Merry Andrew had but hit upon it time Enough; 'Tis forty to one we should have seen the whole Story, ere this, in a Puppet-Play. And why all this to the People? Alas! They cannot help it, unless they should fall to their old Trade of Reformation again, and one would Think we have had Enough of that Already.

Nay,

To the Reader.

Nay, put the Case, that the Monkey-Tricks, Apes-faces, and Fooleries, which he fastens upon our Clergy, were all True; (The contrary whereof is as clear as the Sun) He's but an ungracious Child yet, that lays open the nakedness of his Mother.

Nor indeed does the stress of this Imputation lie so heavy upon the Illiterate, Imprudent or Necessitous part of the Clergy, as upon the Government it self. For, without dispute, those miserable Creatures which he makes himself so merry withal, would be Wiser, and Wealthier if they could: But the Charge lies upon their Superiours, for Chusing
and

To the Reader.

and Providing no better : And this is no other than the old Trick over again , of wounding our Governours through the sides of their Ministers ; and tearing the Government all to Pieces , under Colour of mending it.

*Neither will it much help the matter , to say that this Enquiry was not intended so much for a Remonstrance to the People, of the despicable Faculties , and Estate , of their Spiritual Guides : as for a Hint to Authority , in order to their better Provision, and supply. For first ; there is no proportion at all betwixt the Dignity of the Subject, and the manner of handling it : betwixt the solemnity
of*

To the Reader.

of the Pretence ; and the licentious Freedom of the Stile : which runs altogether in a vein of Popular Humour, and Drollery : and it is not usual for Men to address, to Kings , or Parliaments in Raillery or Burlesque. Now as there is a Certainty of Mischief on the one hand ; there is not so much as any Probability (I might have said Possibility) of Benefit on the other. For,

- Secondly, Beside the Indecency, and Incongruity of the Application, The Inquisitor seems to be no less Mistaken in his Expedient , than in his Method. For it may be Observed , that notwithstanding his distribution into Fools , and Beg-

To the Reader.

Beggars ; *All his* Beggars , are
Fools too over and above ; and
subjected indifferently upon both
Accompts , to Derision , and
scorn. So that unless he can find
a way to Cure Their Ignorance,
as well as Their Poverty, When
our Governours shall have done
their best upon the Point of Main-
tenance and Revenue, we shall
be still as much at a loss as ever,
upon the more material Points of
Learning and Sufficiency , Ex-
cept he would have the Clergy
new-modell'd , and the Poor
Fools he talks of, turn'd to Grass
again by Hundreds, with Whites
Centuries of Scandalous and
Insufficient Ministers , and
then

To the Reader.

then the Work were done.

And yet after all this appearance of Mischief, Intended, and Contrived, I have still the Charity to Perswade my self that it is all but Chance-medley, and that the Gentleman has no malice in his Heart. Not only because he Gives us to Understand in his Preface, (by way of Anticipation) that he is no Male-content, either Ecclesiastical, or Civil, whatever he may seem to be; but a man may gather as much, methinks, from the very Air of his Writing, which savours more of a Droll, than of a Mutineer. But this does not acquit him yet of Great Inadvertency, in a freedom of this nature.

To the Reader.

nature. These Squibs and Crackers may do well Enough, in a fitting place, or season; but such a Pamphlet to the Multitude, and in This Juncture too, is like a Fire-work into the Powder-Room, it blows up all into Confusion: And though it may provoke Laughter, and make sport for a while; yet in the End, it runs naturally into Sedition and Schism.

I know very well, that in a second Letter of Observations upon an Answer to the former; our Author would be thought to take another Bias; in turning the Point of the Satyr upon the Nonconformists; but that shift
will

To the Reader.

will not square at all with the scope of his Pretensions. For in stead of small, and Beggerly Allowances, they have just none at all; neither is their Ignorance, a scandal to our Ministry, but on the contrary, an Honour, and Advantage, upon the comparison.

*To Close up all in a Syllable;
There's a pretty Fardle of Tales
bundled together, and they have
had the hap to fall into such hands
as had rather lose a Friend (not to
say tbeir Country) than a Jest.
We shall proceed now to a Consideration of the Letter it self.*

The

To the Reader

THESE are the first of the
works of the author, who
of late years has been
employed in the study of
the history of the
country, and has been
enabled to collect a great
number of facts, which
have not been before
published.

It is the author's hope
that these facts will be
found interesting to the
reader, and that they will
be useful to the
historian. The author
has endeavored to present
the facts in a clear and
concise manner, and to
avoid all unnecessary
digressions.

The author is
sensible of the
imperfections of
this work, and
trusts that the
reader will be
able to supply
the deficiencies.

A
VINDICATION
OF THE
CLERGY.



He Gentleman our Author is pleased to spend so much Ink and Complement upon in his doubtly Letter, you must suppose to be *τις μὲν*, some Man of *Parts*; because he tells us he hath always been a *devout Admirer*, as well as *strict Observer* of his *Actions*, and hath constantly taken a great delight to *concur with Him in his very Thoughts*: And who do you guess this may be? Truly I am of the opinion he so far Apes *Antoninus*, as that he writes *αὐτῷ ἑαυτῷ*, and means his own dear Self in plain English: T. B. and R. L. are intended only for *Blinds*:

Qui nescit dissimulare, nescit vivere: So far let him go for a *Politician*. What a *Church-man* he is, he would next insinuate by professing that he hath a greater kindness for our Mother of *England*, than for the painted Lady at *Rome*, or any *Lecturing-Gossip* of *Geneva*, *Amsterdam*, &c. But all this while he desires not to be called her *Son*, contenting himself to be only much her *Servant*, in divulging her pretended faults, and propounding *Reformation-work*, as if he had been Secretary to some Committee of *plunder'd Ministers* in those blessed Times.

That the value of our Clergy is or hath been lessen'd, he refers to two very plain things, the *Ignorance* of some of them, and the *Poverty* of others. These are the *Jachin* and *Boaz*, the two Pillars or Poles on which his *Aiery Castle* hangs; which if we shall chance to subvert or unhinge, let the *Giant* that built and swaggers in't, look to himself.

— *Quid enim tentare nocebit?*

(I can't forbear a scrap of the Poet now and then, though I know it troubles him vilely.)

Now

Now that I may not be altogether without method, I shall lay down *three plain Propositions*, against his *two plain Things*, which (I doubt not) will make it as clear as any Demonstration in *Euclid*, that my Gentleman had better have employed his time, which lay so much upon his hands, in pilling of *Straws*, or catching *Butterflies*, than in picking of holes in a *Canonical Coat*.

The first is this, That neither *Ignorance* nor *Poverty* do always necessarily infer *contempt*.

The second, That *Ignorance* and *Poverty* are most injuriously fasten'd upon the present *English Clergy*.

The third, That if the *English Clergy* be not duly valued, but lie under some *contempt*, it is to be attributed to other, and those far different reasons.

And first of the first, That neither *Ignorance* nor *Poverty* do always necessarily infer *contempt*. Not that I am much in love with either of them, or intend to write a *Panegyrique* in their Commendation; but only vindicare their innocence

so far, as to show, that admitting my Ad-
 versaries bold Hypothesis were true, *viz.*
 That the English Clergy is both *poor* and
ignorant, (which we are to examine in
 due time) yet it would not follow that
 their *contempt* must needs be derived from
 those two sources: for it is well known
 to all that are vers'd in Things and Books
 bearing date a little before yesterday, that
 a great part of Mankind have and do still
 account *Poverty* a thing *sacred*, and make
Ignorance the Mother of their *Devotion*, as
 well as *Admiration*. First, as for *Ignorance*,
 however it may render *private* men
 inconsiderable, yet it hath no such neces-
 sary influence and effect on *publick* Per-
 sons, (bating me that mortal sin of a
School-distinction) whose reputation and
 esteem is not ever built upon, or preserv'd
 by their Learning and Knowledge, but
 sometimes to be attributed purely to the
 dignity of their Rank and Place. Though
 the *Mayor* of the Town be but a *Thatcher*,
 and guilty of so little Scholarship, that he
 goes about to read his Commission with
 the *wrong* end upwards; yet by vertue of
 his *Gown*, *Mace*, and other Ensigns of
 Power and Government, he shall com-
 mand

mand an awe and respect from all the Neighbourhood under his Jurisdiction: And 'tis neither necessary nor true *de facto*, that all Princes prove as *Learned* as *Moses*, or as *Wise* as *Solomon*; some have had such ordinary natural or acquired personal abilities, that they have been fain to leave the management of their Affairs wholly to the Wisdom of their Councils: yet all this while their Subjects have not withheld due Honour and Obedience from them, since their *Sacred Function* and *Sovereign Authority* are of themselves sufficient Guards to the *Imperial Crown*. Where the word of a *King* is, there is *Power*, (saith *Solomon*) whether, like some *Alexander*, he is wont to sleep with *Homer*, or *Plato* under his Pillow, or spend his most serious hours, with *Domitian*, in that malancholique employment of catching and stabbing of *Flies*. Now although *Moses* (by reason of the advantage of his Education, as he was the reputed Son of *Pharaoh's* Daughter) was learned in all the Wisdom of the *Egyptians*; yet we nowhere read that *Aaron* was any great Scholar, but only capacitated to be a *Mouth* to *Moses*, whilst *Moses* was to him

in stead of *God*: And that he and his *Posterity* (upon whom that *Priesthood* was entail'd) were had in great honour by the *People*, is to be attributed to their stupendiously solemn *Consecration*, their rich *Attire*, and distinguishing *Vestments*, their *Mitres* and holy *Crowns*, and their sacred *Uction*, design'd on purpose to beget and maintain a venerable esteem of them in *Mens Minds*, together with *Gods* exprefs command they should not be *evil* spoken of, *Exod.* 22. 28. and his severe *Judgments* upon such as did not respect their *persons*, *Lam.* 4. 16. And I appeal to the whole *Series* of the *Jewish Dispensation*, whether those *Priests* must needs be all profound *Doctors* and *Rabbies*, whose business was to rive *Oxen*, (not *Texts*) blow *Trumpets*, offer *Incense*, and the like: here was no need of quick *Parts*, ample *Faculties*, or much-acquired *Knowledge*; and yet their *Ministry* and *Persons* (for their *Orders* sake) were never suspected of *contempt*. Again, if it were worth the while to rake in the *Dunghil* of *Pagan Idolatry*, it would easily appear what ignorant and stupid *Wretches* their *Priests* generally were, and yet had the *People* in
great

great awe. Not to insist upon the salvage, obscene, and villanous Rites of the more barbarous Nations; their sacrificing Men and Children to the Devil, and worshipping all manner of things for Deities, excepting only the true *God* that made the World; I shall only note in *transitu* how things stood with the *Romans*, who pretended to be the *civilized* People: for whatever *Pliny* boasts to the contrary, their hands also were frequently dipp'd in *Humane* Blood, as *Tertullian* and *Laëtantius* have observed; and their Superstitions were as nonsensically *ridiculous*, as *numerous*. And however their Priests by the Devils delusions seem'd to *presage* future evens from the Entrails of Beasts, flight of Birds, and the like; yet they were not requir'd to be any great *Conjurers* at Learning: all the Accomplishments their *Curiones*, *Augures*, *Flamines*, *Pontifices*, *Salii*, *Aruuspices*, and the rest of their Orders pretended to, were only such as these, That they were of Body unmaimed, legal Years, could butcher and dress a *Bullock*, and it may be *dance* handsomly, and *sing* indifferently, and *eat* well; a steady *Hand*, an acute *Knife*,

agile *Body*, and wide *Throat*, were then mighty *Breeding* : And a little Education qualified their *Vestal Virgins* to trim up a *Lamp*, and worship the *Palladium*, and those *Penates* said to be brought from *Troy* for a lucky Pawn of the lastingness of their Empire. So far was *Ignorance* from breeding contempt, that the Politicians in those days seem to me to use it as the great mean to preserve the respect of all their Religious Rites and Persons also. They knew the *Vulgar* do more earnestly admire little things and devices hid from them, thinking some great vertue or mystery couched under whatsoever they understand not. And he that hath but half an eye may see, that *Rome Christian* (who will needs be Sovereign Lady of the Religious, as her old Grandame was of the *Heathen World*) proceeds upon the very same principle, having established *Ignorance* by a Law, and requiring *Mass* to be said constantly in an *unknown* Tongue; *unknown*, I say, as well to the *Priest* who reads it oftentimes, as to the *People* that hear it. What mean all their fictitious *Reliques*, those many Loads of *Timber*, (as they would make) said to be pieces
of

of our Saviour's *Cross*; the infinite number of forged *Nails*, vended for those that pierced his *Hands* and *Feet*; *John Baptist's Head* preserv'd miraculously in *two* or *three* several places; *Joseph's Humm*, the *Virgin Mary's Milk*? &c. These and a thousand such little Inventions, and Legendary Tales, as they are undeniable Arguments of a Catholick *stupidity* amongst them, so they were never intended to *expose* their Clergy, who are believ'd to work *new* Miracles every day by a careful application and management of the *old*.

Lastly, To look a little more homewards: We are none of us such *Fools*, but our Mistress *Experience* may inform us, that the most rude and *illiterate* Men have sometimes been admired and followed by the multitude, as the only powerful and *heavenly* Preachers, whilst in the interim a wise and very learned Clergy hath been despised, ejected, and put to silence under pretence of *Insufficiency*. What Parts or Learning were those Mountebank *Divines* guilty of in the late times of Rebellion, who yet made a shift to Preach almost all *England* out of their *Wits*? Were not

Confi-

Confidence, and *Ignorance*, antique *Gestures*, piteous *Faces*, canting *Phrases*, and earnest *Tautologies*, all the *Rhetorick* most of them pretended to? Did they not *dare* miserably with untempered *Mortar*? and in stead of St. Paul's *ἰσομετρῶντες*, (rightly dividing) did they not *mangle* and *tear* the good *Word* of God, and jumble and dash the sacred *Texts*, those Orient *Pearls*, so rudely one against another, till all were broke in pieces? Did they not give *Glosses* at random, and make false *Consequences* without fear or wit, often laying the whole *weight* of the *Story* upon some slender *Circumstance*, as that *Dives* went to Hell because he was *Rich*, and the like? Yet these were the only *Boanerges* in those days, who like a Land-flood carried all before them. *Populus aliquando vult decipi*, especially when *Authority* (though but usurped) favours the design: For had they enquired into the Cheat, they might easily have discover'd that many of these painful *Bawlers* were no more *Scholars* than those *Geese* which sav'd the *Capitol*.

Then how egregiously is our wise Clergy-mender mistaken here in one moiety
of

of his Hypothesis ? Alas ! Ignorance is so far from exposing a *publick* Person, that (allowing him Power and *Authority* with it) it is the only way to rear and advance his esteem amongst the generality of Mankind, who are themselves unlearned ; and if the Preachers great business be to influence and engage the Peoples affections for that end , he must be sure to meddle with none but *Thimble* and *Rodkin* Divinity, he must renounce his vain *Philosophy*, he must beware of all *Carnal*, though never such *Rational* Discourses ; take all his Books and *burn* them , (there is a *private* Text for that , *Act. 19.*) and teach wholly by the *Spirit*, and then his business is done, *Never man spake like this man.*

Secondly, That *Contempt* was ever Poverty's fatal Handmaid , is one *Doctor's* judgment indeed ; but if he be found singular, what if he should talk rather like an *Apothecary* in that too ? Surely the intelligent part of Mankind don't use to judge of things by their gaudy outside , to esteem the Horse by his Trappings, the Ass by his burden , or the Mans *Worth* by his *Wealth*. *Quantum quisque suâ nummorum* ——— is onely a mistake of the seduced

duced Vulgar : And that end of Latine borrowed of a certain Satyrift,

*Nil habet infelix paupertas durius in se
Quam quòd ridiculos homines facit*—

amounts to no more than this, that Poverty (abstractly consider'd without all intrinsic Worth and Parts) makes men ridiculous amongst flouting Heathen : (for 'tis well known that the Principles of Christianity oblige us to make such Men objects rather of our Pity and Charity :) for even the sober Heathen had brains enough to distinguish between a Philosopher and an Idiot, a good Man and a bad ; and none but Fools amongst them were wont to put the *Man* into one Scale, and the *Money* into the other, and thereby guess at his just price. You don't find any of their *Learned* Deifying *Money*, but all unanimously declaiming against it, as an old Enemy of Vertue, by Mens abuse, as *Euripides* complains, δεινόν γε τοῖς πλεῖστοις τῦτο δ' ἔργοντον Χαιρέειν εἶναι *Pythagoras* in his Golden Precepts recommends not *Gold* to his Disciples, but pure *beaten Vertue*, and a moderation of all extravagant Passi-

Passions. And I remember a great Pro-
 ficient in *Epicurus* his School, (if yet he
 was not more his own Master) doth not
 only, like an arch Wag, laugh at all the
 rest of the vulgar *Deities*, but professedly
 lashes the *blind* God of Wealth (as if he
 were a *blind* Bear) through many of his
Dialogues, especially that ycleped *Timon*,
 where he tells you, that Pride, Ostenta-
 tion, Effeminacy, Violence and Fraud, do
 ever crowd in at the door with *Plutus*;
 whereas Labour, Wisdom, Temperance,
 Fortitude, and a world of other Vertues,
 are wont to march under the Conduct of
Poverty. Amongst the various Sects of
 Philosophers, only the Peripateticks seem
 to have a kindness for Money, as one ne-
 cessary ingredient for making up the
Golden Calf of their *Summum Bonum*: the
 rest generally declare against it, and value
 a Philosopher in his thread-bare Cloak, or
 Cynical Tub, above *Cræsus* and *Midas*,
 those gingling Pack-horses, or *Alexander*
 that prodigious Robber, with all his spoils.
 The *Stoicks* in particular profess themselves
 Volunteers for Poverty, and speak more
 sense (whether dissembling or in earnest,
 is not a half-penny matter) to render Ri-
 ches

ches contemptible, than some body else can do *Poverty*, with all the artifices he has. In a word, a man might be honest, vertuous and wise in those days, though he was not Master of both the *Indies*: nay, such an one, though brought to his shifts by Tyranny or Chance, and forc'd to the servile office of drawing water meerly to get bread, should be gladly receiv'd, and easily believ'd by the best of Men.

But we need not stand to the verdict of these Ethnick Oracles only, since Christs own Jury of Life and Death, his Apostles, have given it against our Adversaries false Indictment: St. *Peter*, their Fore-man, speaks the sense of all the rest, (excepting only *Judas*, who for his love of Mammon amongst other reasons fell from his place) *Silver and Gold have I none*. The Kingdom Christ claimed was purely spiritual, and that old Sophisters large offer not likely therefore to succeed, when he said, *All these will I give thee, &c.* He requir'd the first Promulgers of his Gospel, to forsake all when they followed him, to carry neither purse nor scrip in their journey, that the World might be convinced he stood not in need of any common helps
and

and artifices to plant his holy Religion, and perswade Men to embrace it : for the more low and improbable *means* and instruments are, the more admirable certainly is the *effect* : it made the arrogant *Greeks* themselves pluck in their horns, when they met with *μεροῦ χιλι πῖνα ὑπὸ αὐτῶν φιλοσοφῶντα*, a poor Mechanick beating them at their own Weapon ; that a parcel of mean illiterate Fisher-men, and such like, should reform a debauched World, and plant the Christian Faith in all Nations, is argument enough that the Hand of God was in all this, who works his Will to the more advantage sometimes by balking the assistance of the Rich and Learned : And though when the Church was under persecution, those primitive Christians laid all their Estates at the Apostles feet ; yet they employed them wholly for the Churches publick use, and are not believ'd to have lick'd their fingers, and enrich'd themselves thereby. I never heard that St. Peter himself left one penny stock in his pretended Successours Coffer.

'Tis true indeed, since the *World* is come into the *Church*, and Kings have embraced and undertaken to defend the
Faith,

Faith, the face of things is most reasonably alter'd, and a competent Patrimony settled upon the Church in general: That of *Rome* in particular is pretty well to live, as we say, for matter of maintenance, and many of her Grandees may possibly keep up their Reputation by their vast Wealth, and outward Splendour: but yet every body knows, that several of their Religious Orders are professed *Mendicants*, and sworn Votaries to *Poverty*; and these are so far from being laugh'd at, that they are had in mighty reverence and superlative admiration by all of that Belief. Nor do I see that *accidental* must needs make a Clerick ridiculous, more than *wilful* Poverty; nay, without all peradventure, the former deserves most to be pitied, as being sometimes many an honest Mans inevitable doom, as well as *Job's* and *Lazarus's*, whilst the latter is of meer affectation, and superstitious choice.

And therefore I would intreat our wise Author to suppose a thing that *may* be for once, for you see he is very prodigal of Hypotheses that *may not* be. Suppose a Church under the persecution of Rebels, and sacrilegious Usurpers, where the rich
and

and fattest Parsons are found the greatest Delinquents, plunder'd, sequester'd, and brought to want of bread, having no Cloaths almost left to their backs, excepting only a *Stone-Doublet*; imagine, I say, they are confined like *St. Paul*, and have no other work but to convert *Jaylors*, sing Psalms with their feet in the *Stocks*, and preach to the Spirits in *prison*: if these learned and sacred Persons be deemed the *Scintilla* of the World by an uncircumcised Crew of Miscreants, whose fault is that? Neither their *Poverty*, nor *Exile*, nor all their *sufferings*, impair their Reputation amongst sober, religious, and loyal Persons, who rather admire and applaud their resolved *Fidelity* to God and the King, let Men and Devils do their worst. *Bene facere & male audire Regium est*: the dirt and reproaches cast upon them by foul-mouth'd Men, rebounds all upon themselves; their unjust slanders are our highest *honour*, their detractions *add* to our esteem; the *blots* and false aspersions they cast upon our good names, do but, as so many *spots*, set off their beauty: indeed, if *Cato*, if *Laelius*, if the *Scipio's* should contemn and defame me, (saith *Seneca*) I

should be moved ; but let the Rabble say what they will : Mean while , 'twere strange to say these worthy Men were thus despis'd and handled because they were poor, whereas the contrary is most manifest ; their fair Revenues, Lands and Dignities , the Gold and Silver Vessels of the Temple, &c. were the undoubted baits that tempted the avarice of Men sacrilegiously disposed, to fall foully and falsely upon their Reputation.

Now from the Premises, every Novice in Logick may infer , that the Ignorance of a Clergy-man doth not necessarily render him contemptible with the vulgar, nor his Poverty amongst the wise and learned ; and consequently that my first Proposition is true.

But what if it be ? will he say ; if the *second* be false , you are but where I left you. Not so neither , under favour , I conceive a little ground is gained of him (more perhaps than he can allow the *Vicar* for his *Glebe*) thereby : for if publick Persons are not always , nay very seldom, contemptible for their own either Ignorance or Poverty , then there is some way made for my third Proposition, which will be

be sure to meet with him at the long run, and inform him, that if our present Clergy want an inch of that respect due to their Function, it is to be attributed to far *different* reasons, and neither of those two upon which he hath founded his pretty little *Church-History*.

But what his modesty supposeth and granteth to make himself merry, I shall take the boldness to deny, and maintain the contrary; which is my *second Proposition*,

That Ignorance and Poverty are most injuriously fasten'd upon the present English Clergy.

In order to the clearing hereof, it must be first stated how far we are agreed, and wherein we differ; and then I shall leave it to impartial Readers to believe and judge who hath greatest reason and truth of his side.

We are agreed in the first place (I presume) whom we mean by the *present English Clergy*, viz. such Bishops, Priests, and Deacons, as are now (or were at least about last *Michaelmas-Term*) actually pre-

ferr'd in the Church of *England*. So that we exclude first, all that having sometime been of our Clergy, are since *dead*, and so cannot *de jure* render such as are now *alive* contemptible: for what is that to me, if my *Predecessour* forty or fifty years ago could not say his *Commandments*, or tell how many *Apostles* our Lord had, or that he baited a *white Bear* now and then in his Sermons, or talk'd beside the Cushion? There's not the same reason for *Preaching* sure, as for *Original Sin*, that it should be entail'd upon all Posterity; and yet our Author is so ingenuous as to produce instances before he was born (the truth whereof might perhaps be question'd too) to serve his present purpose, as you shall see anon.

Secondly, we exclude also all the *Non-conforming* Brethren, of what Sect or Party soever, who have indeed excluded themselves to our hands, by departing schismatically from our Communion. We intend not to answer for their ridiculous extravagancies in the Pulpit, more than their other faults: for what do their gross *abuses* of Preaching concern the Orthodox Clergy, who abhor to tread in their steps?

Men

Men may as well charge upon us the old Monk's Proof of a plurality of *Worlds*, from that Text, St. Luke 17. 17. *Annon decem facti sunt mundi?* or the ignorance of those two other Disputants, who having resolved that ten thousand *Spirits* might dance upon a *Needles* point, could not determine where the *Piper* must stand all this while. Yet this will be found too some bodies close way of reasoning; some factious Separatists have used foolish Phrases and childish Metaphors in their Preachments, *ergo*, the English Clergy is Ignorant.

Secondly, We are agreed further against the brain-sick *Catharists* conceit, and expect not to see a Clergy made up all of *Saints* and *Worthies*. It is suppos'd on both sides, that every *Vicar* is not oblig'd to be as *rich* as the *Vicar* of *Rome*; and that two or three in a County may be connived at, although they be not altogether as *learned* as Saint *Augustine*. We know full well that there is no Profession in Nature wherein all are improved to the same Perfection: There was, and always will be an *Ignoramus* or two amongst the *Lawyers*, some *Quacks* and *Empiricks* amongst

Physitians, some *Idiots* in the Schools of *Philosophers*, and *Dunces* in the number of pretended *Scholars*, some *poor* Gentry amidst the *rich*, to make up the Harmony of things; and that it were a downright piece of Sophistry to condemn any whole *Profession* and Order of Men, for the ignorance, mistakes, and absurdities of some few Individuals thereunto belonging. Thus far I must hold my Gentleman's Nose to the Grind-stone, and make him agreed whether he will or no; for otherwise he fights with his own shadow, and fathers faults upon the *Clergy*, which are either committed by those who are not of that rank, or are not a sufficient number to make a denomination.

So that the great difference or Ball of contention between us, is, Whether the *generality*, or at least a *great part* of our present English Clergy deserve the brands of *poor* and *ignorant*, or not? He does not only take it for granted all along, but expressly affirms it, and that with a *Witness*, pag. 81. (as if the Lord's Lot were a meer Lottery, wherein there are an hundred *Blanks* for one *Prize*) but my second Proposition doth with as much

Con-

Confidence and more Reason deny it.

First, As for Ignorance, I blush for him, to think he could find no where to fasten that, but upon one of the most learned Churches in the World; which as it hath always been able to deal with the formidable *Roman Giants* on the one hand, and those undermining *Separatists* on the other, (for *Papist* and *Puritan*, like *Sampson's* Foxes, though looking and running two several ways, yet are ever joyn'd together in the *Tail*) so I am bold to say, it is now more plentifully furnisht with Men of singular Worth, universal Knowledge, and great Clerks, than ever it has been since the Reformation.

Now although he can expect but little *favour* from me, yet I will do him the *justice* to believe he never intended to bring our Reverend *Prelates* into his Indictment, nor yet the worthy Deans, and other Dignitaries in the Church, Men generally of known Abilities, some of whose Works do not only *praise* them in the *Gates*, but are also famous throughout the *World*. Nor do I think him so ingrateful to our *Universities*, as to deny that they now flourish more than heretofore with all sorts of

good Literature, very learned Men, and accurate Preachers. Nor do I believe he aims at the *City*, since they are fully satisfied in the Labours of their Pastours, unless they quarrel them sometimes for their too much Humane *Learning*, *Reason*, and *Morality*, as being hard words many of them were not brought up to. No, the *Ignorance* he upbraids us with, must be amongst us in the *Country*, or no where. Now it is not probable there should be many Dunces amongst the *Parsons*; considering they hold their Benefices either from the *Broad Seal*, (for obtaining which 'twere great rashness to think they give not as ample *Testimony* of their Parts, as a Man must do for his *Truth* and *Honesty* before he can procure an ordinary *Brief*) or from some Spiritual or Temporal *Lord*, (and it were somewhat sawcy to think either of them keeps a *Fool* for his *Chaplain*) or some Collegiate *Society*, (and 'twere as strange they should search all about for an *Hocus*, when they have so many good *Scholars* at home unemployed, and fit to present) or some Civil *Incorporation* or *Company*, (and they are not so easily bribed, but will have their choice of several per-

sons

sons all of good note) or lastly, from some *private Patron*; and there lies all the danger, lest he having an *Oak Tree*, or good *Horse* to sell, should close with his best *Chapman*, and require no more *Latine* skill in his *Clerk*, than to render [*Quantum dabis?*] into current *English Money*. But I hope such sordid practices are very rare; I'm sure 'tis below the Spirit of a true *English Gentleman*, (who can sacrifice his whole Estate to serve his King and Church) to stoop to such a pitiful Bribe or Bargain, forgetting Honour and Conscience both at once: Besides, if any that wear that Name be so far degenerated, as to expose a Benefice to *Sale*; yet where is that bold Son of *Simon*, who shall dare to be the *Buyer*? He must be a prodigious *Sot* indeed, who will pawn his own *Soul*, by living in a continued perjury, to be put into a capacity of saving *other mens*: So improbable it is there should be many ignorant Parsons. And if I may guess at other *Diocesses* by this, I must tell our pragmatistical Author, that I know very few *Parsons* who will turn their backs of him in any solid piece of *old Learning*, many of them being aware of his *new Philosophy* too. But

But the whole strain of his Book tells us, he aims at a cowardly triumph over the little *Vicars* and *Curates*, though he is not likely to have his end of them neither. *One* of them has answer'd him already, (but that he was so civil to his old Acquaintance, as to be too too free and prodigal in his *Concessions*) and, for ought he shall ever know the contrary, *I* may be another.

As for the *Vicars* and *Curates* in *Cities* and *Corporations*, (which make a considerable part of the Nation) himself grants they are mostly very *learned* and *judicious persons*: but then he tells us a piece of worshipful News, that Christ came not to save *Mayors* and *Aldermen*, and *Merchants* only, but *Country-people* also, whereby he requires me to follow him into the *Villages*, to find out that *Ignorance* we are Nosed withal, and hitherto are at a loss for. And the truth is, I have made it more my business than ever he hath done, to enquire into these Men of a *low Church-Dispensation*, (as we must phrase it) and will maintain it against him or any other, be he never so confidently *ingenious*, that many of them are Men of very considerable

derable Worth, and want nothing but a little of his boldness to shew their Parts, and a Friend at *Court* to provide them of good Benefices. The generality of them (though perhaps they aspire not to be made the Kings *Professours*, nor can split the hair exactly in determining the *five Points*, or confuting *Transubstantiation*, yet) are very sufficiently qualified for the discharge of their *Cures*. Nay, there's scarce any amongst 'um all, but preacheth *once every Sunday*, and that with good gravity, honest sobriety, and to the satisfaction of his Parishioners; and if there be here and there one less knowing than others, you shall be sure to find him at it *twice a day*, Bishop *Andrew's* his old Rule being worn out in some places, viz. *He that preaches twice every Sunday, usually prates once*. In a word, if upon due examination our Author had found but *ten* men of worth amongst all the Vicars of *England*, had he been a merciful Chastiser, he might have found out a very good Precedent, to have *spared* the *rest* for their sakes: But since he writes at random of Men he hath never studied, and hath taken so much pains to impose upon the

World,

World, with a parcel of prodigious Whiskers dress'd *a la mode*, since we defie him to pick out *Ten* amongst us all who have not Learning enough to discharge our places, let him hereafter keep his *Ignorance* to himself, for it belongs to very few of our Profession.

Nor is he much more ingenuous in representing the *Poverty* of our inferiour Clergy, (for them alone he must mean) by making it far more extream and desperate than in truth it is. For if any man hath such a miraculous Faith, as to take his word, rather than believe his own eyes, he must needs fancy them a company of sneaking *Mendicant* Friars, who live from hand to mouth, who are pinch'd with want of the common necessaries of life, and spend all their days in studying only to stave off those two troublesome Creditors, the *Back* and *Belly*.

Indeed it must be confessed that the Church of *England* is not now so rich, fat, and well-liking, as she was in *diebus illis* his days, and consequently not able to settle such plentiful Portions upon her younger Children as she would: for she lost a considerable Collop by the *Pope*,
(how-

(however our Author is so civil to the old *Gentleman*, as not to mention him) who laid a fair foundation of *Sacrilege*, by appropriating 3845. of the 9284. Parishes then in *England*, as Doctor *Basire* notes out of *Cambden*. And when she had somewhat pick'd up her crumbs again, by the accession of new Revenues, King *Henry* the Eighth knowing as *infallibly* as the *Pope* himself, that the Church-Lands were very good Lands, could not forbear writing after his *Holiness's* Copy, but gave her such a *tearing Purge*, that she hath never recover'd her Complexion since. Not to mention how far *Queen Eliz.* did *patri-zare*, thanks be to God our *Vicarages* are not all so poor as they left them; for, however our Author's memory fails him again, he speaks not a syllable of any late *Augmentations*: No, he never heard that our Reverend Bishops, and Deans, and Chapters, have (by the gracious Intimation, and to the eternal Honour of His present *Majesty*) competently augmented most, if not all the small *Vicarages* belonging to them respectively. And now I have told him, it would be a good jest indeed if he should write an effectual piece
to

to make the Sky fall ; I mean, to perswade all other Impropriation-mongers to follow so good an Example, and bring them to some satisfaction however , for I despair he should ever win them to refund the whole, and make us all *Parsons* again, although it be a grievance to our Consciences , that *Vicarages* and *Sacrilege* came first into *England* together from *Rome*, and in the same *Cloak-bag* ; and besides, Experience tells us , that Church-Lands (like the *Ark* of God amongst the *Philistims*) have been but a *plague* to the Families, and a *canker* in the Estates of their Purchasers, as saith the Heathen Prophet,
 ——— *Vix gaudet tertius Heres.*

Now though we dare not be so bold as to say with my Lord *Bacon* , that all *Parliaments* since the 27 and 31 of King *Henry* the Eighth , stand obliged to God in Conscience to reduce the Patrimony of the *Church*, (to which he adds, that since they have debarred Christs Spouse of a great part of her *Dowry* , it were reason they made her a competent *Joynture*) yet thus much we dare boldly say , that our gracious *Sovereign* and this present *Parliament* have already given a signal earnest of their
 pious

pious intentions, by restoring that part of the Churches *Patrimony* which was bought and sold by those unhallowed *Rumpers*; and our little Historian was unworthy to mention that Noble Act, (reserved for some great Hand to record it) for which their Names shall be had in *everlasting remembrance*.

In the mean time, those *Vicars* whose Incomes are but *small* as yet, content themselves to make a *Virtue* of *Necessity*, and cut their Coat according to their Cloth. *Enough* sometimes is as good as a *Feast*, and a Dinner of Herbs is more pleasant and acceptable to some, than a stalled Ox attended with all varieties is to others. Not one of an hundred of the Clergy but is as well provided for as those the Poet cries up for *the bappy Men*, *Quis Deus parcâ dedit quod satis est manu*. Indeed I have oft admir'd to observe how contentedly, yea, how plentifully several of them live upon a little; and though I have imputed it somewhat to their own prudence, frugality, temperance, and cutting off many artificial necessities others create to themselves; yet I could not but call to mind the *Widows Cruise* of Oyl, and
Barrel

Barrel of *Meal* that never consumed while they were feeding a *Prophet*, and almost fancied God gave them Blessings other Men know not of, and made some *secret* addition to their store: Nay, I have known some of them grow insensibly into the number of the *Rich*, whilst many of their Neighbours have (by their own imprudence, or some unlucky accident) lived to bury fair *Estates* before them, and left nothing when they died but a *Wife* perhaps, and five or six pretty *Children*, by way of Legacy to the Parish. However, admitting they steer but *Agur's* middle course between the two extreams all their lives, it is sufficient for my present purpose; and I have reason to conclude, that *Poverty* as well as *Ignorance* is most injuriously attributed to the generality of our present English Clergy, *Quod erat demonstrandum.*

Now though I am not obliged to take any notice of the Gentleman's whole subsequent Discourse, because it is built upon a false foundation, *viz.* A pair of Principles of his own forging; yet for diversions sake, we'll give him his *Hypothesis* for once, provided he never ask it more, to see

see what work he makes on't : we'll allow him to stand in the Air with *Archimedes*, only to see what *Knacks* and *Feats* of Activity he is dexterous at.

When he hath told us with much modesty, that the generality of our Clergy are *Fools* and *Beggars*, *parti per pale*, he proceeds to give us a reasonable accompt both of their *Ignorance* and *Poverty*.

A great part of their pretended *Ignorance*, he lays upon the *old-fashion'd* methods and discipline of *Schooling*, to assure us he is a well-wisher to some *new* Model; he knows not what, but is content at present to be only so far a *Regulator*, as to mention some very mischievous *abuses* of Youth in common Schools, which I shall enquire into by and by : for it were not amiss to inform him by the way, that all Men are not of the *Fanatick Skip-Jack's* mind, for *new* Models and *Methods*, (more than for *new* Moons, and *new* Gods) provided the old have been found by long experience neither uncertain nor ineffectual. Πᾶσα μεταβολὴ οὐστὶ ἐνσταντικόν, says plodding *Aristotle*, and 'tis as true as if *Cartes* himself had said it, That changing foundations is oftentimes of dangerous

consequence. Historians do but laugh at the mighty devices of projecting Nero, to cut a Channel from the Lake *Avernus*, to the mouth of *Tiber*, and pierce the massy *Isthmus* in *Achaia*, as vain attempts to shorten Voyages, and (as it were) cross the Sea by Land. Thus *Nicanor Seleucus* went about to cut the Streight between the *Euxine* and *Caspian* Seas; and *Camer. bel. Cleopatra*, that which divideth *Medit.* the *Red Sea* from *Egypt*: yet none of them brought their design to effect, but only made themselves ridiculous, for Men were still fain to go the old way. And truly the device of training up Boys after a new method, may be ingenious and plausible in the *Theory*, but perhaps not so *practicable* and successful as the old. Good Counsels have oftentimes bad events; and all Reformers ought to reflect upon that famous Axiom of the Schools, *Bonum ex causâ integrâ, Malum ex quolibet defectu*, so far, as to remember, that all circumstances must concur to make the Model compleat, since one considerable defect or mistake in *Ichnography*, mars the whole project: *Old Methods* may have their imperfections and superfluities,

fluties, but yet it argues no great wisdom to abandon them for any *new* ones suspected to be guilty of as many more. I now proceed to consider the abuses our Author observes in the *old* received way of School-Education.

The first is, That Boys are kept in pure slavery to *Latine* and *Greek* words, till 16 or 17 years of age: so that if you will believe him, *Rider's* Dictionary and *Scapula's* Lexicon are the only Books they do, or at least need converse with for that purpose. To remedy this abuse, (which yet is of his own making) he starts the fancy of putting them upon *English* Authors: that doubtless would be as pleasing as *Tityrus's Apples* and *Nuts* to them who are naturally inclin'd to ease and idleness, but would not so well satisfy their Parents, who send them to School chiefly to learn *Amo's* and *Túmō's*, for so we are taught to call the *Greek* and *Latine* Tongues. But that they should fall upon *Geometry* and *Philosophical* Discourses for that end, rather than *Homer*, *Virgil*, *Tully*, &c. is such a monster, as the teeming *Africa* ne'er brought forth the fellow of it: 'twere το Κυνότατον indeed, to put Boys

upon puzzling their tender Brains about crabbed *Theories*, and knotty *Problems*, such as grown Men of the profoundest judgments can scarcely fathom or understand; as if *Hercules's* Shoes would fit a *Dwarf*, as if *Lambs* could wade where *Elephants* are forc'd to swim, and every little *Philistim* could play at Quarter-staff with *Goliath's* Beam.

There is indeed a sort of *Philosophy*, which, as it was calculated for the nonage of the World, so it is still best accommodated and suited to younger Capacities, I mean, *Poetry*, the old *Philosophy* of all, flourishing many Ages before *Aristotle* was born. So *M. Tyrius* calls it in one of his Sermons, (and he was a pretty good Preacher for a Moral Man) καὶ γὰρ παιπκίη πᾶν ἄλλο ἢ φιλοσοφία πρὸ μὲν χρόνῳ παλαιὰ τῇ δὲ ἀρμονίᾳ ἑμμελὲς; &c. Arts and Sciences were then in their infancy, and their way of teaching was not to tell downright truth, reason home and bluntly, and make irresistible Demonstrations; but to insinuate Vertue and Knowledge by merry *Tales*, and innocent *Fictions*; and if I mistake not, they borrowed that mode, as many other things, from the *Hebrews*,
who

who used then to be instructed about high and heavenly matters by Types and Shadows taken from below. Now give me leave to show our Author the difference even in his own story of *Phaeton*, which he imagines to be so tedious to Boys: but that's his error, they naturally love stories; and though they have not capacity enough to understand a Logical Definition of *Rashness*, and conceive a clear notion of *Presumption*; yet they will easily apprehend the moral of that *Fable*, and tell you the Young Man had better have taken his Fathers dissuasive,——— (*non est mortale quod optas*) and that none but *Fools* will venture on difficult Tasks they are not able to manage; and consequently I infer, that to put Boys upon the most sublime and solid parts of *Learning*, were to make them hazard *Phaeton's* destiny, i. e. breaking the neck of all their parts: so that let him be as singularly wise as he will, and spend his breath in vain, which might have better served to cool his *Chicken-broth*, the Books ordinarily read in Schools, will still be found most proper for Boys, in order to their gaining those two famous Languages, and sowing the

seeds of Knowledge in their Minds.

Another abuse of Youth, and loss of time, he reckons the *Homerick* rumbler, and large Repetitions of other *Authors* appointed sometimes for their *Break-fasts*, which he will have to be as *dreadful* to them as an *old Parliament-Fast*, (an odd similitude by the way; and had the Parson used it, 'twould have been laugh'd at sufficiently; for let the World judge if any *Text* in the Bible be not more like an *ingenious Picture*, than a *Break-fast* is like a *Fast*) whereas indeed they are not tiresom to any but *Dolls* and unhewen *Block-heads*, who are never likely to be fashion'd into *Mercuries*. Now if he alone be ignorant that this practise of common Schools is not only pardonable, but of very excellent use, who can help it? Every body else knows, that Children have a moist and supple Brain, like soft Wax, capable of any impressions, and that *Memory* is the most early faculty of the Soul, which exerts it self in the very dawning of *Sense* and *Cogitation*, (whereupon *Plato* calls it the *Mother* of the *Muses*) and is in its prime and meridian vigour before *Imagination* or *Fancy*, much less *Under-*
standing

standing and Judgment, come perfectly to them ; these requiring a much different, if not quite contrary temperature : And common experience tells us , that we remember nothing so firmly and lastingly as what we did and learnt in our younger years ; and that Grammar and Languages are gotten chiefly by *Memory* , and therefore more easily attained by Boys than grown Men. The learned *Spaniard* in his *Trial of Wits* , observes very well, that if a *Biscain* of thirty or forty years old come to dwell in *Castile* , he will never master and speak that Language cleverly ; whereas if he comes a Boy, he grows such a proficient thereat in two or three years , that one would swear he was born in *Toledo*. If *Memory* therefore be the first and principal faculty to be improv'd for gaining Languages , it was capriciously done to blame the custom of common Schools for what they ought rather to be commended, viz. as well for exercising a Lad's memory often in the general, as for committing *high* and *brave-sens'd Poems* to it in particular, since out of that, as the common Store-house, the *Fancy* is afterwards enrich'd and rais'd to an aptitude for Elo-

quence and Poetry, and the *Judgment* also by degrees comes acquainted with the nature of things, be they never such *high Moralities*.

Nor do I know any such *silly Academicks* as he describes, who upon reading *Tully's Offices*, and the best Poets over again at their maturer years, do not take double delight and satisfaction to one that never saw them before.

As for that Objection in the close of his Pædagogical abuses, I suppose it was started more to dally and play with, than to answer: for it is most true still, that all mischiefs and faults in *Schooling* refer as well to *other* learned Professions, as to the *Clergy*, and it neither is by him, nor can be made out by all the *Logicks* in *Europe*, how it should come to pass that the very same method of *Schooling* daily produces more learned *Lawyers*, more eminent *Physicians*, and yet more ignorant *Divines* than ever.

The next complaint he makes, is of the *inconsiderate sending all sorts of Lads* to the *University*; which because it is the first truth he hath yet spoken, I shall be so civil as to grant it, (not absolutely, and for
his

his sake, but) upon condition I be allowed to interpose some Remarks and Animadversions upon his Discourse thereof.

Doubtless *Socrates* was in the right, that, as his Mother, though an expert *Midwife*, could not deliver a Woman who was not with Child; so neither could her Son make his Scholars bring forth any Science, unless they had understanding to conceive it. And *Cicero* might have been so wise as to have examined his Son *Mark's* Parts before he sent him to *Athens*: for albeit he committed him to an able Tutor *Cratippus* his care; yet the Lad proved but a *Cods-head*, and the Oratour was forc'd to confess at last, that resisting Nature was but like the *Giants* fighting against the *Gods*. *Galen's* Father was better advised when he put him upon the study of *Physick*, perceiving he had a singular wit and inclination for that Science; though *Lucian's* Parents again were as much out, who concluded by the Bulls, Horses, and Men of Wax he delighted to make in his Childhood, his Genius more suited with being a *Statuary*, than a *Philosopher*. However, it is a truth generally con-

confess'd, that Lads ought to have Parts and Capacities for those Professions to which they are respectively designed. What if a *Borish* Parent be so partial or ignorant, as to think his great *Head* is an infallible sign the Boy will make a sound *Philosopher*, or able *Theologue*? Other Men know, that the biggest *Oranges* have the hardest and thickest *Sculls*, and afford the least quantity of *Juice*: And what if a fond *Mother*, by the advice of the small *Pedant* at the sign of the very same little *House* by the *Church-yard-side*, be resolved to make her *Zon Dick* a *Scholar*, (of all the rest?) Certainly *Tuteurs* are neither bound to work *Miracles*, nor yet to accept of *Hobson's* choice: for (whatever is suggested to the contrary) I have known divers returned by the next *Carrier*, as insufficient, to the place of *Execution* from whence they came. But all this while let *Examinations* in the *University* be never so strict, some will prove *Dunces* to the *Worlds* end, through their idleness, misplacing their *Studies*, or decay of their *Parts*, and others be rejected who might have prov'd *Miracles* of the *Age*, though at present they seem'd to be of slow and heavy

heavy Parts : for we have no infallible Standard whereby to know assuredly this Lad will, and that other can never make a *Scholar*.

My *Spanish* Author (honest *John Huarte*, who seems to be as well skill'd in this affair as my *English* one, yea, as *T. B.* and *R. L.* put together) tells it me for a very truth, that there is sometimes a certain dulness in Children, which argues a greater wit in another age ; and some Boys of quick Parts, and a ready Ingeny, like Summer-fruits, have flagg'd and wither'd in a short space, and according to the Proverb, *Soon ripe, soon rotten*, prov'd very ordinary and dull Men. And therefore I cannot but commend and recommend the practise of the *Jesuites* in this, who make not a rash judgment of Children's faculties whilst they are conning their first *Elements*, but stay till they come to years of discretion, and then make a close enquiry what they are, and which way their Parts lie, whether to Poetry, Phylick, Oratory, History, Mathematicks, Law or Divinity ; and then, by confining them to that particular *Study*, bring them to a considerable perfection therein, whilst others gargling
all

all manner of Books that come next, content themselves with a smattering of *all* kinds of Learning, but prove excellent in *none*. To sum up this particular, it appears by the premises, that though we may be sometimes deceived in guessing at a Lad's Parts, yet most certainly those *Parents* and *Grammaticasters* are blame-worthy, who pitch upon the most unlikely of all the number for the *Scholar*; and *Universities* are not much more to be excused if they receive such an one upon their request or commendation.

After ability in reference to Parts, I must follow my Leader to examine the Lad's abilities in Purse: And 'tis denied to be any common practise for Parents or Friends to send a Boy to the University, who sit not down first and count the *cost* and *charges*, and intend not to contribute something at least to his subsistence: if they do, I would fain know what *Tutor* will admit him, unless he resolves to be a *Father* to him, and adopting him for his own, designs to furnish him with all necessaries for *Back* and *Belly*, as well as those for the *Head*. It must be confess'd indeed, that all have not so large Incomes

as some ; but yet withal, that they whose supplies are too profuse, are in a fairer way to miscarry than such as have rather too little : many are forced, for want of that *same*, to live in honest servitude; and the narrow compass of *Sizers* ; what then ? Must it therefore follow they are condemn'd to such drudgeries as *Chamber-sweeping*, *Water-fetching*, and *buying of Butter and Eggs* ? That's as very a *Flam* as all the rest : No, the main duty required at their hands, is only to hold a *Trencher*, and College-Commons will not keep them at that from morning till night, but afford them sufficient intervals as well for their *Studies* as *Recreations*. What Man is ignorant that too large Allowances often make Lads prove idle and debauched ? whereas on the contrary, they whose maintenance is short, as knowing what they must trust to, and being to lay the foundation of their own fortunes, and live by their wits, are usually the closest Students, and make the most eminent Scholars. *Venter Magister artis*, was *Perfius's* Motto, and *Pythagoras* his *Golden Scrap* — *δυναμὶς ἢ ἀνάγκη ἐνὶ δὲ νείῃ* — attributes a kind of Omnipotence to Necessity.

cessity. Poor Lads may be suppos'd to bring a considerable stock of Parts along with them, though little else, and their own wants will spur up their industry to improve them to the utmost, and therefore to shut our School-doors against all of inferiour quality and low fortunes, were an incomparable device to advance all learned *Professions*, or rather to stock an University with a loytering kind of Cattel, commonly call'd *Drones* and *Dunces*. Indeed the project of maintaining all there till they come to be *Masters* in *Arts*, I could like well, but that, upon consideration of the premises, I find it equally impossible with the rest of his *easie* Proposals? What then? Must they down at four years end upon the top of the *Pack*, and thence skip into the Pulpit? More words to a bargain sure; let the young Man stay till he be out of his time, before he sets up for himself: How then must he live till he come to be of *Spiritual* age? for Philosophy is a very *idle* thing when one is *cold*, and the small *Systeme* will not satisfy Nature: Is the Bishop of the *Diocess* bound to give him *Orders* to keep him from starving, or being a Parish charge? No danger

ger of that, because he is too young, but that we are told there is a thing call'd a *Dispensation* to be got; which will make you as *old* as you please. I thought he had been *old* enough without a *Dispensation* to have had more wit and manners than to slander and revile Gods *high Priests*, by making the World believe every Novice may (*prece vel pretio*) procure holy Orders. Doth not the Canon of the Church say, That *2. Eliz. Can.* if any *Bishop* Ordain a Man *Ch. 1. 1597.* either without a *Title*; or under *Age*, he is for every such default liable to *Suspension* for a whole year? There is indeed a Proviso, that *Fellows* of *Colleges* (who are requir'd by their local *Statutes* to be in Orders at such a prefixed time) be dispensed with in respect of their want of *Age*; but what is that to *Cotuntry* Parishes? That there may be, or is actually a frequent abuse in this particular, (as he would needs intimate) is no less than a downright forgery. Now whereas he enquires how all those Strippings that commence yearly must live till they come to an holy maturity, I answer first in general, that they do live somewhere; and though

though we daily meet with *Jews, Greeks, Polonians, Hungarians, Germans*, and other Foreign Pretenders to Learning, begging our Charity, either indirectly, by admitting our Names into their *Calendar* of great Men, or directly in their *Latine Gibberish*; yet (such provisions there are made in *England*, that) we seldom find one of those *hundreds* of our own Nation brought to such extremities. Secondly, and more particularly I answer, That many of those Commencers design no other but the *Gentleman's Calling*; many more betake themselves to the *Law*, Civil or Common, and to *Physick*; several who intend the *Ministry*, have competent *Estates* of their own; and himself grants that well nigh a *fifth part* are preferred in the *University*: all these deducted out of his two hundreds, the Remanent will not be very great, (and considering they are none of them more immortal than other Men) if he please, he may assign them to be Governours of *Grammar* *Colleges*, or recommend them to some good *Gentlemen's Houses*, to be their Childrens *Tutors*, and their own Companions. Indeed if our Gentry entertain *Scholars* to save a

Servants

Servants Wages, (sometimes crowding in the looking after a *couple* of *Geldings* into the Ten Pounds a year) and allow them little more respect than they do their *Cooks* and *Butlers*; or keep the young *Le-vite* against the *small* Vicarage falls, to put my *Cousin Abigail* fairly off with it, I must confess it to be an intolerable fault. I confess I've read of a certain *Roman* Lady, who received *Thesmopolis* the *Stoick* into her Family, and to testify the singular respect and kindness she had for him, committed her beloved *Bitch* (I've quite forgot her Name) now very pregnant, to his care and tuition; and who so fit as the *Philosopher* to be trusted with such a *Jewel* in his bosom? For, as they journeyed, she had the advantage of easing Nature against his prominent-silver-Beard; and not long after, by his careful management of the *Natural Causes*, deposited her precious *Whelps* in his learned *Lap*. Whether *Lucian* made the story to jeer the *Stoick*, or *Lady*, or both, or tells it for a true relation, it matters not, since he was but a meer *Stoick*, and she but a *Heathen Madam*. But there's as little wit as truth in that fetch, that any *Christen'd*

English Gentleman should make the same person his own *Confessour* (or *Companion* at least) and the *Groom* of his *Horses* Bed-chamber. His *Tales* are not well laid together: for is it not extreamly probable, that one who rubs his *Horses* scabby heels , should be such excellent company for *Sir John* , that he, forsooth , must be call'd down to say *grace* to every *Health* ? *Tis a vain thing* ! What a petulancy of humour is this , to invent such foppish *Chimera's* not only to abuse the *Clergy* and its *Candidates*, but to disoblige the *Gentry* also into the bargain ? But stay ! whither will this *Chevalier Errant* lead me ? for like a *Dog* that hath lost the scent , he is continually roving about for new Game. You see what a *Preacher* he's likely to make, if ever he be effectually called by some fat *Benefice*, where *Henry the Eighth* took no *Toll* ; for he is quite run from his *Text* ; and if you please to call in about seven Pages backwards , you'll find him there only preparing his Lads for the *U-niversity*, whereas here he hath pack'd them down into *Country* again , and makes them stand *sighing* and *picking* their teeth, while the *Knight* and my *Lady* are at their

Dain-

Dainties. And because he is used to confess every ones faults but his own, I must tell him he forgets himself much, and is preposterous: for had he design'd to treat us methodically, our first course should have been *School-Butter*, *College-Commons* the second, and the *Chickens* and *Tarts* reserved till the last: and yet the Man is so confident as to say, he *now* passeth from *Schooling* to the *Universities*. Which, that he may not seem to do very abruptly, he interlopes here one thing more to bring the Boys and his Discourse together, that is, a *good constitution of Body* necessary for Students. Well! how shall we do to know this? Why, repair to the *Physitians*, cries he: Very good; but the best of them pretend to no more than good *Guessers*, whether at Health or Diseases, and unless they had a Spirit of Prophecie, and could foretel a Boy's *Quomodo valet* seven years hence, or could fix a *healthy constitution* where they find it, or when they pleased, the whole fabrick of this advice will prove (says my Author) as thin as a piece of *Metaphysicks*: for if it be lawful for us to believe our own Senses in this *Sceptical Age*, *Constitutions* are as variable as the Moon,

(supposing no change of Diet, Air, or wonted Exercises, for these make them vary more still) and sickly puling *Children* often prove the more healthy and robust *Men*; and again, lusty promising *Boys* do as often grow Consumptive and infirm at *riper* years, by reason of some inward defect in the vital parts; which the most *Microscopical Physician* could never discover, till he was sent for to dissect the *Body*.

Nor should he have needed to argue *pro* and *con*, whether by following his idle Crotchets *Universities* should abate of their number and ancient splendour: for if ever they be induced thereby to change their laudable customs, for his *Eutopian Experiments*, I'll venture to give him my *Mother* for a *Maid*.

As for *ours*, he professeth a great esteem for them, and their *Governours* Wisdom, (just as he complemented the Clergy in the beginning of his Book) and therefore he doth not prescribe them any *new* Scheme of Education: but yet such a rare *Architect* he is, that you'll find him building presently above the *Top-stone* of *Wisdom's own laying*. Not that he doth determine

termine positively whether the Old or New *Philosophy* be the best, not he for the World; but only tells us in short, that *Aristotle's Monarchy* is long since at an end, (and all the old moth-eaten *Statutes* (which mention him honourably) out of date, together with a certain little *Oath* thereunto belonging) and we are at present absolutely under the Government of a *Democracy*, or new Commonwealth of *Atoms*. To let that pass, I shall enquire into those two things that so much obstruct University-improvements, and he intends to regulate perhaps, but not till the *King* makes him our *Visitour*; one whereof he reckons a defect, the other an abuse. The great defect is, that *English Exercises* are not imposed upon Lads, especially such as are design'd for the *Pulpit*: A pretty piece of *Reformation* indeed, though he must not think to claim the honour of being its first *Inventor*: for there was a time when those heavenly *Reformers* at *Westminster* voted down *Latine* for the Language of the *Beast*, and were clearly for throwing the whole practise of the *Law* into an *English Model*. In imitation of them, the famous *Culpepper* brought

the design to admirable effect in *Physick*; (*Bonds*, you see, could *oblige*, and *Purges* *work* then without *Latine*.) Nor was it reasonable that *Divinity* should stand out: for, to make a Through-Reformation, the *Independents*, *Anabaptists*, *Antinomists*, and other *Factions*, set up publick *Schools* in *St. Pauls*, and other places, (by the connivence of one *Tyrannus*, but not him in the *Acts*) wherein they frequently held *Declamations* and *Disputations* in their *Mother-Tongue*, to train up the Old, and gain New *Profelytes* to their several *Parties*: so that he must not have the credit of this project. But that he may go to work more like a *Philosopher* than they, he pretends to back his design with some *Reasons*. The first is, That the Language learned *Men* must live by, is the *English*, there being no use of *Latine* in the Country, but only to *checquer Sermons*, and make *Salveto's* to some *Dominatio vestra*. Bate me an Ace, quoth *Bolton*! The Language *Plum-sellers* indeed and *Cheese-mongers* live by, is the *English*, and 'tis enough for them to read *English Histories*, *Romances* and *Plays*, if not too much. But hath the *Parson* no more use for *Latine*? Hath he

none

none but the *Assemblies Notes*, and *English Divines* to consult? Hath he neither Councils nor Fathers, Philosophers nor Historians, Oratours nor Poets, Commentatours nor Criticks, nor any Books in other Languages to advise with, to perfect his own Knowledge, and convince all Gainsayers? If it be said that *Preaching*, Oh *Preaching*, that's the All of his business, the very Marrow-bone of the matter; yet there will be some use of *Latine* however, till *Lycosthenes*, *Polyanthæa's*, and the German *Systems* be done into English; for these are the only worthy Authors a great part of our Clergy are allowed by him. But in earnest, what a strange Caprice is this, to put young Scholars upon reading *English Writers*, as if the Language of their Country would not be familiar to them as well as others without all this stir? Those old *Dotards*, our wise *Founders* and *Fore-fathers*, thought they rather ought to be interdicted *English Authors*, and confined wholly to *Latine*; it being too sad a truth, that many Lads of very good Parts, having (by their School-masters neglect) no great skill in the *Greek* and *Latin*, sit down at *English* al-

together, and by this means are perfect strangers to the most learned *Writers* in the World.

Thus much I could grant him, were it for his purpose, that English can't be thoroughly understood and master'd without a competent skill in Grammar, and the Greek and Latine, from which many of our English words have their origine; which is the reason that Boys and Women, though speaking indifferently well, yet seldom or never write true English. Nor is there any thing but vain merriment in that observe, that some young conceited *Students* write bombast and high-flown *Epistles* into the Country. Is this for want of *English*? No, nor for want of *Ignorance*; but a childish affectation of being out of the vulgar road, and rather for want of *Brains* and *Latine*: for I never yet met with a Lad that could give you an ingenious and pithy Discourse in *Latine*, but he could frame you the same with ease and advantage in his *Native Dialect*.

Another Argument he brings to commend English Exercises, is, That they are so far from hindring their *Latine*-improve-

Improvement, that they tend very much to its advantage. Nay then, Gentlemen, look to your Pockets, and let them read *English, English, English*, to the end of the Chapter. And how is this Paradox proved? Why, by telling you a small story of a certain *Academick Youngster*, (*Nicholas Nemo* by name) “ who having finisht
 “ his postures at Table’s end, made a silly
 “ Oration in Latine, (*though he gives it*
 “ *in English, and who knows whether it be*
 “ *faithfully translated?*) wherein he complains that his Muse and half ne’er drank
 “ above size q. of Helicon; that he hath
 “ neither Stars nor Glories, Phrases nor
 “ Pearls, nothing but a shady Grove, or
 “ purling stream to describe, &c. And so, for fear of wounding your patience, he makes his Leg, and *exit*: fare him well! Granting all this were as true as that the Sea *burns*, though ’tis hardly that, yet what doth it argue? Yes, he tells us, That if the Lad had first determin’d in *English* what he intended to say in *Latine*, he would have discern’d and avoided all these impertinencies; which is a *postulatum* we do absolutely deny: for had he taken that course, he could but have done
 his

his best, his utmost still, although it must cost him double the pains; and 'tis a fond thing to imagine the Boy is wiser in *English* than in *Latine*, supposing he understands both. The true reason why he made such a *Chicken-broth* Discourse, was, not for want of skill in *English* or *Latin*, but for want of *fancy* and *re*s, *Parts*, *Judgment* and *Years*; for *Child* is but *Child*, and *Boy* is but *Boy* still, however this Mans *Geese* must be all *Swans*, his imaginary *Lads* able to declaim against *Quintilian*, and cope with *Cicero* himself at a solid and fleshy Oration: so that if any one be so childish as to believe he comes to the University to learn *English*, let him know he is abused, and made to begin at the wrong end. Let him read and digest the best *Greek* and *Latine* Authors for his purpose first, and lay in a stock of substantial Learning both Ancient and Modern; and then when he comes of age, and years of discretion, (before he engage in the Pulpit) we'll give him leave to read the choicest *English* Books to advance his stile, and give him a perfect command of his Mother Tongue.

The other Indictment he draws up against

gainst Universities, is for retaining an ancient custom of *Joquing*, as if himself were all this while *grave* and *serious*, or above those small Dispensations. Like another Beardless *Apollo*, he summons all *Tripus's*, *Prævaricator's*, and *Terræfilius's* to *Parnassus*, to give them fair warning that nothing must henceforth go for Wit, but what is full measure according to his *Standard*. As for their little conceits, he knocks them all o'th' head with one solid and ponderous Argument, *viz.* They are useful neither in *Law*, *Physick*, nor *Divinity*, *Ergo*, they are good for nothing: *Tanquam ex Tripode quidem dictum!* But Sir *Tripus* would answer him with a *non sequitur*: for they are not only innocent Recreations of themselves, (when they quit their subjects indeed to fall foul upon *Governments*, *Persons*, and *Functions*, like you know who, they expect to be called *coram Nobis*, and sent to *Bocardo* or the *Black Rod*, without Bail or Mainprise) but of excellent use too if handsomly managed; it is to be considered that *Laughter* is a great Promoter of Health in general, and an easie *Amulet* against some distempers that hang about *sedentary Men*

in particular : it unbends the Mind, loosens the distended Nerves of the Soul, and revives its drooping Spirits after a wonderful manner ; and why then must it be deemed a Capital Crime to interpose one merry *Scene*, to set off a serious and tedious *Act*, more resembling a *Long-Parliament Fast* than I know what ? And if Saint *John* diverted himself sometimes in playing with *Partridges*, whilst he was writing his mysterious *Apocalypse*, why may not *grave* Men have their Spleens tickled, though but with *Straws* and *Feathers*, rather than crack their Sculls with Voluminous *Positions*, long-winded *Speeches*, and endless *Disputes* about some Cross-grain'd Theory ? Wherefore 'tis not material though these lighter and more airy kind of Exercises are not, nor ever were intended to be useful in Law, Physick, or Divinity, so long as they have a laudable end, and wholsom effect of their own. Nor is it necessary one that hath got the right knack of *Joking*, should follow that trade all his life, more than he who happens to act a *Fool's* part well in two or three *Plays*, may be supposed never after to quit the *Stage*. *Dulce est desipere*

fiere in loco; a prudent Man at different times and places knows when to be in jest or earnest. No Man ever dreamt that King *James* made *Dull-man* in *Ignoramus* a *Bishop*, for acting a Dull-man all his life, but for being one of the wisest Men in the company, as he afterwards approv'd himself.

In the next place, (like some Sir *Politick Would-be*) he traduces our *Terrassius's* and *Prævaricator's* not a little, in representing them as Nibblers at an ambiguous word, and Quibblers upon *Lilly's* Poetry, or at best but Tossers of an Axiom out of *Logick*, with a *Hocas Pocas*, &c. whereas they oftentimes produce as good fancy, ingenious humours, lively action, well contriv'd Ironies, merry Fictions, mimical Gestures, and Burlesque Descriptions, as any I find in his little *Letter*, yea or the great *Don* of *Mancha*. In a word, this difficult Province being usually assigned to the choicest Wits, it is unreasonable to fancy they must needs prove *Jack-puddings* in the Pulpit or elsewhere, especially when we recount how many of them of late years have arrived at considerable Preferments both in *Church* and *State*. And

And now let the World judge if these two little things are not mighty Obstructions to a Clergy-man's improvement in Academick Studies ! Indeed if he could have impeacht our *Universities* of some real abuses, as that kissing goes by favour, I mean, that a great number of the Youth are committed to the care of such *Tutors*, whose ignorance hath made them sordidly *servile*, and their flattery prefer'd them to be *Favourites*; or of such others who are of too large Principles and Practices in their Religion, and own no other, perhaps, but *Hobbs's Creed*; or could he have complain'd justly, that our *Degrees* lie as open as the High-way for all Comers; that *Hands and Seals* to Letters *Testimonial* are common as Stones in the Streets, and never denied to the most incorrigible Dunces, and the like, he might have lighted on something that did really incommode all learned *Professors*, especially the *Clergy*; but since he could find no such *Camel-like* faults amongst them worth the mending, I wonder he should be so Boyish as to make all this noise and straining meerly to catch a few *Gnats*!

From

From the *University* he persecutes the Clergy-man into the *Pulpit* ; and though he confesses he has no Authority to give Rules of Preaching, yet you must expect him to be as free of his Censures thereof, as if he were *Archbishop* of the *Province*.

Now as we advance to enquire into His abuses of Preaching, I must needs whisper an old advice into his ear, *ut Titulum Legat*. For if I well remember, he is now inferring the Contempt of the Clergy from the Topick of their *Ignorance* : And is it not strange any Man in his wits should go about to prove that, from the towring *Eloquence*, and profound *Learning* of some, and the abundance of *Latine*, *Greek*, and *Hebrew*, said to lard the *Sermons* of others? Besides, 'tis strange any Man should be so loftily eloquent, and deeply learned as to want common prudence, and not consider his audience, and distinguish between an *University* and a *Country Pulpit*. But the Plot is very visible ; for, resolving to hook in the whole Clergy into his Lob's Pound before he had done, he hath now divided them into two Reverend Classes,
of

of learned Mad-men, and ignorant Fools. 'Tis well his word is no slander. In the mean time, it's oft the People's more than Preacher's fault he is not clearly understood, who being either captious or obnoxious (like the old *Pharisees*) will shut their eyes against Truths made out as clear as the Sun, because against the grain; and not for their turn; and though with Saint Paul he reason plainly of those plain Doctrines, *Righteousness*, *Temperance*, and *Judgment* to come; yet like *Felix* touch'd to the quick, they either bid him go *his way* for this time, and stay till they send for him, or cry out with *Festus*, The Man is certainly *besides himself*.

Now I know no Law he transgresses if the Preacher now and then quote a *Greek* or *Latine* Author in a vulgar Auditory: None but *Calumny* it self would have charg'd him at a venture with *Ostentation* and *Vanity*. Why might he not rather do it to distinguish him from a *Gifted Brother* in a Conventicle, who talks all of his own head in home-spun English? And why not to show that very learned Men are of his Opinion, and that he desires not his Auditours to believe it because he said

said it, but because it is *true*? Authority is a more effectual Argument *ad hominem*, than a Demonstration, because seldom taken. What though few or none understand him those very words, so long as they apprehend him in much more than they can remember? Should he discourse all in English, and like a Scholar, he must not expect to be intelligible all along to common capacities, more than those *ἑρμηνεύει* in a Chapter of St. Paul read in English.

There is a sort of Preaching our Author seems to favour, (if he favour any) by dividing a Text into *one* part, I mean, by making a long continued *Harangue* upon some certain subject; which, if well examined, would be found more useless and unprofitable than those said to be spiced full of *Latine*, partly for its want of method and due helps of memory, and partly for being full of Latinized-affected-English. For I'll assure you, the Vulgar understand Saint *Chrysostome's* easie Greek; and Saint *Austine's*, nay *Tertullian's* African *Latine*, as well as they do the particular passages, and whole frame and drift of such a *Discourse*. They know not with-

out an *Interpreter* what you mean by your *rational* Notions, *ingenious* Principles, and *sublime* Moralities; your *fervid* Parturiciencies, *parturient* Agonies, and *zealous* Pre-sages of the People; your *Accommodations* and interchangeable *Ratifications* of Peace; your *adjusting* differences between the Animal and Divine *Life*, and a thousand more some of our pretended Masters of *Reason* have raked out of *Gazets* and late *Rodomontado* Authors, to make them a *Schibboleth* of distinction, whereby they would be thought wiser than the common *Herd* of Mortals. Every Man in his way; yet they are not always the wiser and more rational part of Mankind, who are so charitable as to think themselves so.

But the Greek and Latine *Sbreds* are not always lost; for there is sometimes an *all-wise* Patron, or *all-understanding* Justice of Peace at Church. Not to envy him his wonted happiness in *Epithets*, though he lay it down dogmatically for a certain Maxim, That there is as great a future reward in saving one that takes *Collection*, as the *best* Man in the Parish, and consequently they should be preacht
at

at both alike ; yet other Men think they may warrantably take more pains to convert a *potent* and *publick* Person, than any one of the *little* People , because in gaining *him* they usually gain half a Parish. *Harmonides* the Minstrel being now Master of his Art, ask'd his Tutour *Timothy* what course he must take to get him a Name and esteem all over *Greece* ? his answer was, That it would be a tedious and endless piece of work to show his skill to every ordinary *Mechanick*, besides that such are no competent Judges : But the most compendious way to do his business, was to give a *Specimen* of his Art to some few of the *Potentates*, of the chief and leading Men in all *Greece*, and when they are possess'd (said he) with an Opinion of thy Excellency, all the World will presently commend and admire thee by their example , as *Lucian* tells the Story. And we know that the World lives more by *Example* than *Precept*, that the *Farmer* is ordinarily of his *Landlord's* Religion, and that 'tis sometime more in *His* than the *Parson's* power to make his Tenant a good *Church-man*, or an idle *Señary*.

But our *Saviour* and his *Apostles* (saith

he) make no such distinction in their Discourses. A Metaphor taken from the *Fanatick* way of arguing; because they did not in some Circumstances, we may not in any. What if our Saviour's Auditors were all of a picce, all of the *οἱ πολλοί*, or at least the *οἱ πτωχοί*; the Text doth not say any of the *Learned*, or any *Knights* and *Squires* were there: Nay, another private Text asks the Question, (which I take for little less than an universal Negative) *Have any of the Rulers, or of the Pharisees believed on him?* The Gospel was first preached to the *Poor*, and not many *Wise*, not many *Noble* were called, they being loth to stoop from their Grandeur, and renounce all their Carnal Wisdom, as it required: but since the *Learned* and *Noble* have embraced the Faith, surely there's more use of *Learning* and *Eloquence* to convert and confirm them, than the rude Vulgar.

As for the sequel of his Discourse about Preaching, an hundred to one if it be not *like* something or other. It is, not like the Picture of a *French Lady*, who gave the Painter five Livres more than ordinary to correct the defects of Nature's Pencil, and make her an exact Beauty: But
rather

rather like some *Dutch piece* representing a company of *Anticks* and *Apes-faces*, where every one squines or grins, snears or mumps e'en as it pleas'd the *Painter*. Or if you will, 'tis like a *Pedler's Stall*, I have seen, managed by the little *John* of all Trades in his narrow-brimm'd *Beaver* pinch'd to a point ; how busily he struts about, crying, (*Come buy my ratling Metaphors, my Ginger-bread Similitudes, my dainty laced Prefaces, ingenious Pictures, exact Compasses, Jews-Trumps, Hobby-Horses, Thimbles and Bodkins, Divine Knicknacks and Conceits : Here's your Aqua fortis, Sal Armoniack, Tops, Pears, and Pomegranates, Violins, Trebbles and Gingles, new Songs, new Moons, new Almanacks, new ; see here, what is't you lack?*) till all the Infantry in Town flock about him to gaze at his little less than *Tredeskin*-variety of Miracles. Even so —

But in earnest, let's enquire seriously into the main things he says make Preachers ridiculous, *i. e.* Harsh Metaphors, childish Similitudes, foolish Prefaces, affected Divisions, cunning Doctrines, odd Expressions, and such like, and how far they are true, or concern the present Clergy.

2. In the first place, we are much obliged to the Gentleman that he doth not confine and tie us up so strictly, as that we must upon all occasions call a *Spade* a *Spade*, (at our peril) but allows us the common priviledge of all Oratours, to use Improproprieties sometimes; whether *Simile's* at large, or *Metaphors*, which are the same thing contracted into one word, provided they be grave, decent, significant and pertinent: and had he denied us, the case would not have been much alter'd; for we are not to learn from him what singular use there may be of them many times for informing *Vulgar Judgments*, and influencing their *Affections*; which is a reason special enough why our *Saviour* used this way of Preaching.

3. But secondly, We deny all those instances to be ridiculous which he is pleased to vend for such. For what if a Text should chance to be like an ingenious *Picture*, or *Moses's Rod*, or *Noah's Dove*, yea or like the very *Man* going to *Jericho*? Where's the false *Latine* all this while, provided the Application be natural and apposite? Every Mechanick can tell him, that Similitudes are not design'd to agree as one Plain
doth

doth with another; if they touch but in one point, as a Globe upon a Plain, it is sufficient. And if he quarrel with these and such like Comparisons, he is in a fair way to fall foul upon the most sober and even *sacred* Writings. What if the Preacher should upon occasion compare a *Cloud* to a Mans *Hand*, wise speeches to Apples of *Gold* in *pictures* of Silver, (provided they be not *ingenious* Pictures) *Israel* to the *dust* of the Earth, *Job* to a Cruddled *Cheese*, Man to a wild *Asses Colt*, and his own *dung*, Confidence to a broken *Tooth*, Spirits to *Frogs*, the Soul to the *Chariots* of *Amminadab*, *Hezekiab* to a *Weaver*, a *Crane* and *Swallow*, the Jews to roaring *Bears*, the Word of God to *Fire*, a *Hammer* and a *Sword*, the Kingdom of Heaven to a *Grain* of Mustard-seed, a little *Leaven*, a *Net*, a lost *Groat*, the Son of Man himself to a *Shepherd*, a *Lamb*, a *Lyon*, a *Vine*, a *Branch*, with hundreds more of that nature? I'll assure you it may be done soberly and significantly, for it has been done; and none but a *profane* Wit would dare to play with the least and smallest things when once made *sacred*. ——— *Procul O procul ite Profani.*

But amongst the rest of his *Prefaces*, I wonder he could not light upon one grown too common of late, and is perhaps more needless (to say no more) than any he hath mention'd; I mean, a long conceived *Prayer* before *Sermon*; wherein the Preacher presents God Almighty with a large train of *Titles*, and recommends several persons to him under the notion of *Right Honourable*, *Reverend*, *Worshipful*, *Learned* and *Worthy*, Earls, Bishops, Knights, Doctors, Esquires, Gentlemen, Mr. *Proctours*, Mr. *Taxers*, &c. He could have told them that God Almighty needed not to be informed of any Mans *Worth* or *Quality*, and that those *Titles* were improper to be offer'd up to God in a solemn *Prayer*, but to be directed to the *People* in an *Exhortation* (according to the LV *Canon*) to mind them of that due respect they owe to their Superiours. But because he says nothing hereof for some reasons best known to himself, I shall for others say no more.

Thirdly, You must know that our ingenuous Author hath lately been with the Man among the *Tombs*, and raked in dead Mens Ashes for several of the Stories

he entertains you with. For instance, that Text against *Non-residence* and the device of the *Triangular Heart*, are both as old as *Pauls*. He that could not run without *feet*, was a famous *Divine* in his *time*, (he tells you) but that was long before himself was out o'th' shell. Parson *Slip-stocking*, and the Author of the *Discoveries*, and many others whose *Ghosts* he brings in, have long since quitted the Stage; and admitting they were once of our Church, and did any of them act their parts ridiculously, yet what is that to the present Clergy? If he can't find in his heart to speak well of the *Dead*, and bury their infirmities with them, yet 'tis the height of injustice to charge the *Living* with their personal faults.

Fourthly, You may guess he was once of Mr. Nye's, or Mr. Calamy's, or some such Reformado Congregation, or at least hath frequented *Conventicles* since more than the Church, by a great deal of the idle stuff, and lamentable fooleries he hath the honour to bring to light; it being well known, that canting expressions, and all that way of *talking*, is the proper and Characteristical note of a *Separatist*: And
if

if he had been as *ingenuous* as the worthy Author of the *Friendly Debates*, he would have set the saddle upon the right Horse, and not have pinn'd the extemporary effusions, sanctified nonsense, and intolerable fooleries of those factious Pulpiteers and Intruders, upon that Church they made it their whole business to pluck down by way of Reformation. It is no news to tell how instrumental many of the precious *Authors* he cites, were in that *Great Work*. Nor is it any Miracle that Preaching was abused in those days, when a learned Orthodox Clergy was silenced for their malignant *Loyalty*, and their Pulpits filled with Shoe-makers, Taylors, Weavers, Threshers, Coblers, Tinkers, Brewers, Bakers, Fishmongers, Wool-Combers, and all manner of Ruffet-Rabbies, and Mechanick Divines: No wonder if there was rare work made with *Texts* and *Preachments*, when every one borrowed his Similitudes and Language from his own Trade, comparing *Jacob* to a *Threshing-Worm*, Repentance to a *Bull-rush*, Man's Body to an *Apple*, his Soul to an *Oyster*, &c. But to lay their grievous extravagancies at the door of the present Church, is
done

done so like a faithful *Historian*, as if the Sacrilege, Murders, Treasons and Regicide of those black-soul'd *Rumpers* should be unreasonably wrested to reflect upon this present most Loyal and Renowned *Parliament*.

Lastly, The residue of those little passages and stories he laughs at, are either purely of his own invention, or abused and perverted into ridiculous by his Additions or Explications: Whereby it appears his Genius inclines him to Plays, Poetry and Romances, rather than History: in those indeed he hath no Law, but to write what he and his Muses please; but in this he must expect to be confined wholly to *Truth*.

Now I demand what mortal Man ever heard such terms as *Star-board* and *Lar-board*, *Sterns* and *Fore-castles* in a Sermon, since Pulpits made of *Ships Beaks* have been out of fashion? No, no, they are his own, as well as the *rering*, *flanking*, *intrenching* and *storming* a Text, together with those touches of *Ptolemy's Systeme*, *solid Orbs*, and the points of the *Compass*, and comparing the *Moon*, *Mercury* and *Venus* to *Violins* and *Trebbles*, all his own, devised

vised meerly to give us some hints of his general Accomplishments. First he gives you a taste of his skill in *Navigation*, then in *Military Discipline*; for I can assure you he hath *seen* a Ship, and *heard* of a Fight: but for *Astronomy*, Oh *Astronomy*! ——— let him alone; and yet, if he make no better use on't, it is to be fear'd he was born under a three-penny Planet, (whether according to the *Old* or *New* Hypothesis it matters not) however he talks sometimes of keeping *Ten Foot-boys*, and being *Secretary of State*.

Again, Those choice Phrases of *backing*, *berwing*, and *splitting* of Texts, (soft and gentle Metaphors taken from riving a tender *Oak*) making *Faith*, *Hope* and *Charity* a little Ring of Bells, together with the Latine Materials, *Hic labor, hoc opus — silvestrem tenui —* are all his own still. And if he be so good at the *Forge*, and can beat you an entire Fiction out of his own Brain, no wonder he hath a little dexterity at the *File* and *Hammer*, to work his matter into what shape he please, to add or detract, bend or straighten it as occasion serves. Indeed he wrests *Mens Sermons* like a Nose of *Wax*, as
Here-

Hereticks deal by the *holy* Scriptures, and makes the poor Parson wind and turn all manner of ways, as a *Rider* would do his *Spanish Jennet*. For instance, the story of making Christ a *Shop-keeper*, (however it comes not in hobbling with a *reverence* be it spoken) is most shamefully mis-represented, the greatest part of it owning no other Author but *himself*. He must pardon me if I credit my own Ears more than his lavish Pen, and any Man that will believe his own Eyes, may find the truth of what I say by consulting the Copy.

Another he brings in Preaching about Episcopacy, from that Text *Acts* 16. 30. *Sirs, What must I do to be saved?* And this (I must tell you) is nothing more than a confident Calumny: for *Episcopacy* was not the business of that Sermon. 'Tis true, the Preacher did by the way reflect upon the word *Κύριοι*, (for it doth signify *Lords* in plain English) and thence insinuate what respect and honour was given to the Apostles and Pastours of the Church by those *Primitive* Converts: but that he should infer, that *Bishops* were formerly *Peers* of the Realm, and did hereby

by claim their priviledge of sitting in the House of *Lords*, is such a monstrous forgery as you can scarce match it in all *Lucian*, though he is so civil as to tell us beforehand his true Histories are all false. And yet when his hand was in, he could not forbear slandering *another* person of Worth, with another of the same; who, though he did from that Text in *St. Matthew*, *Seek ye the Kingdom of God*—— Observe in *transitu*, that *Monarchy* was the best of Governments, as bearing a nearer resemblance to that of God himself, than any *Aristocracy* or *Commonwealth*; yet that he should use any such ridiculous Expressions as those, — *It is not said the Parliament of God, the Army of God, or the Committee of Safety of God*,—— is a great untruth, second to none but that I told you of before; so easie a thing it is for a Splenetick *Momus* to take every thing by the wrong handle, and make that look ridiculous which was spoken never so well and soberly. Now (as we use to say, *expede Herculem*) by these instances you may judge of the rest, and guess at the Mans Ingenuity, the greatest part of all those Absurdities charg'd upon Preaching being
either

either his *own*, or none of *ours*, who have but the least relation (so much as that of Journey-men) to the present Clergy. Wherefore, to shut up this Stage, though we account of such as tell us of our faults truly, modestly, and in private, as of our best Friends; yet we shall beware of them that do not only publish and divulge our private failings to reproach and upbraid us, but make them ten times more than we acknowledge, as of the most ill-natured and pernicious of all our *Enemies*.

And so I pass on to his second Topick, the Clergy's *Poverty*, to examine whether he hath betray'd more integrity in representing that. And because I have already shewed that the generality even of our *Inferiour* Clergy are not so dismally *poor* and shrimped things as he makes them, I shall content my self with some short Remarks upon him now, to leave a little room for my *third* and last Proposition, which, I presume, will end the whole Controversie.

And here he proceeds to talk after the old wild rate, and hath set the *second* Part to the same Tune exactly with the *first*,
taking

taking the same extravagant liberty in his Expressions, Figures and Forgeries. There is the never-enough-to-be-commended *Irony*, that dispatcheth one half of the business, and what remains is made good by the prodigious *all-confounding Hyperbole*; by which he can blow up a *Fly* into the full proportion of five hundred *Camels* put together. When he seems to commend, he mostly jeers; what he pities, he abuseth: when he would deplore his Clergies ruinous Circumstances, he only laughs till the *tears* stand in his eyes. Take him at one end of his *Glass*, and he'll show you a Mole-hill grown up into a Mountain; and if there be occasion to look at the other, *high jingo, tanutus* — the old massy Mountain dwindles presently into a young Mole-hill. At first he makes a formal face like some piteous *Statue* in the Wall, that would have us believe it bears up the whole Fabrick by its shrugging; as if it were a burden to his *little* Conscience that our Clergy is not so well provided for as the *Priesthood* of old: but all he drives at in the end, is only to let off a *Querk* or two, and certifie Mankind that the *Souls* of Men are a greater charge than *Sheep* and

and *Oxen* ; and that Money and Victuals were not *Types* and *Shadows* to cease with the *Ceremonial Law*. At length he shows upon the *High Rope*, and advances to the top of his design, his elaborate Description of the *Vicar*, which, that it might be to the life, he hath ranfack'd all the *Romances* and *Plays* written since the King came in, for *Accoutrements* to make him the most despicable *Lazarillo* in Nature :
 “ For he discovers him walking pensively
 “ alone in his Church-yard, either with-
 “ out a Cassock, or without Breeches, (ac-
 “ cording as it happen'd to be the *Breeches*
 “ or *Cassock-year*) and studying meerly
 “ how to live ; casting with himself what
 “ *Piggs*, *Geese* and *Apples* are towards,
 “ who is likely to marry or die next ; and
 “ sadly remembring that the last *Kilder-*
 “ kin of Drink is near departed, and that
 “ all his *Treasure* is reduced to one single
 “ *Groat*. Returning to the little *Hut*,
 “ his *Mansion-house*, he meets with new
 “ disasters to enhance his sorrows, a *scur-*
 “ vy *Mole* had plough'd up most of his
 “ *Glebe*, and the malicious *Crows* tram-
 “ pled down the remaining *Grass* : then
 “ sweep comes the *Kite*, and robs him of
 “ the

“ the most hopeful Chick in all the brood :
 “ And to make up the *Scene* and ruine
 “ him quite, the Jack-daws and Starlings
 “ (idle Birds that they are !) scatter’d and
 “ carried away forty or fifty of the best
 “ Straws from his Thin-thatch’d Roof.
 “ Thus rack’d and tortur’d, he tries to
 “ weather out his melancholy by retiring
 “ into the little hole over the Oven, call-
 “ led his Study, (*contriv’d there, I suppose,*
 “ *to save firing*) a pretty little *Vatican*,
 “ the whole furniture whereof is a Ger-
 “ man Systeme, a *Geneva* Bible and Con-
 “ cordance of the same, a Boudget of old
 “ stitch’d Sermons, some broken Girts,
 “ with two or three yards of Whip-cord
 “ behind the door, and a Saw and Ham-
 “ mer to prevent Dilapidations. But
 “ finding his Family cannot be maintain’d
 “ with Texts and Contexts, (the Child
 “ in the Cradle crying all this while for
 “ want of Milk) down he creeps again,
 “ and betakes himself to those Heavenly
 “ employments, of filling the Dung-Cart
 “ in dry weather, pilling of Hemp, and
 “ heating the Oven in wet ; and, to evi-
 “ dence his willingness to turn a Penny in
 “ an honest way, one day he went to Mar-
 “ ket.

“ket upon a Pannier with Turkeys and
 “Geese bobbing out their heads under his
 “Canonical Coat : but alas, alas, in his
 “absence the beloved Duck miscarries, or
 “the never-failing Hen forsakes her wont-
 “ed Nest, at which he either runs raving
 “about the Yard like a *Lunatick*, or else
 “confines himself to the little *Hole* afore-
 “said, being e’en overwhelmed with grief
 “and despair. — Now did you ever
 meet with such a Romantick Whimsie as
 this in all your Travails ? Do you believe
 he really thinks this is a *Man of God* he
 thus sets out, and makes so bold with ?
 Doth he not fully betray that mighty re-
 verence he has for the *holy* Profession, thus
 to prevaricate, and coyn an *Eutopian Vicar*
 meerly to laugh at ? Besides, granting
 there ever was such a forlorn Creature as
 he describes, yet how ridiculous a thing
 is this *new* way of Argumentation which
 concludes from Particulars ? For if you
 will take his word for good *Logick*, one
 instance or two reflects disparagement,
 and procures a general disesteem to *all* that
 Order of holy Men, *pag. 98*. As much as to
 say, that, if some of the Gentry of *England*,
 being decayed in their Estates through
 their

their Loyalty to the King, or by their own imprudence, their Children come to be *Tapsters* or *Hostlers*, or any other servile Officers, there must needs be a blot in the Scutcheons of all the rest, though never so flourishing, till Dooms-day.

Now I shall not undertake to answer his mad Description, but only crave leave to tell you a *Story*, and give him the honour of bearing a considerable part in it, which (though it be a meer Fiction, and you are requested beforehand not to believe it, yet) may seem perhaps as probable and plausible as that he makes no scruple to publish for *true*.

Spending some time in my Travails
 at the famous *Hecdecapolis*, I was con-
 ducted to a certain Covent of the *Elen-*
theri, who are said to have been former-
 ly a Religious Order, and I guess they
 might, by the ruines of a Chappel I found
 there, (looking now like a decayed
 Dove-Cote, from which the Inhabi-
 tants are fled for self-preservation) and
 many ancient Inscriptions in the Walls
 and Windows: but since they are irre-
 gular and free from all Laws, Vows and
 Du-

‘ Duties, (however it came to pass) ha-
 ‘ ving no Obligations upon them but to
 ‘ live as their own Genius shall prompt
 ‘ them. In habit they differ not much
 ‘ from other Covents in *Greece*, excepting
 ‘ only this, that they more resemble some
 ‘ of the old conceited Philosophers by
 ‘ their *Beards*, which are above a Cubit
 ‘ long, and set accurately in mood and fi-
 ‘ gure. But lest I be mistaken, you must
 ‘ know they hate to be very like those *Old*
 ‘ Men either in their *Opinions* or *Beards*;
 ‘ for whereas they used to hang their
 ‘ *Beards* before in the natural place, these
 ‘ wear them most behind in opposition:
 ‘ besides, their Beards were truly and pro-
 ‘ perly their own; but these by keeping
 ‘ their Heads too hot, have none of their
 ‘ own, (40 or 50 *Straws* of natural
 ‘ Thatch growing upon the place, being
 ‘ with them almost a Miracle) but make
 ‘ them artificial ones of the Manes of cer-
 ‘ tain *She-Asses*, cut off once in so many
 ‘ years for that purpose. As for Diet, I
 ‘ know no Covent in *Europe* which out-
 ‘ does them; for rejecting all the old me-
 ‘ thods of living upon Bread, Water and
 ‘ Herbs, and such mean Dispensations,

' they are plentifully furnisht with all sorts
 ' of provisions, from the Wing of an Ox
 ' to the Leg of a Lark, all manner of va-
 ' rieties Seas or Rivers produce, together
 ' with all kinds of *Vehicles*, commonly
 ' call'd Liquors, from the most Chymi-
 ' cally prepar'd and spirituous, down to
 ' those of the inferiour Brew-house. Nor
 ' do I speak all this by conjecture or hear-
 ' say, but as I found by experience; for
 ' one of the Fraternity perceiving me cu-
 ' rious and inquisitive, as strangers use to
 ' be, would needs engage me to eat at their
 ' common Table to see their fashions,
 ' which I was easily perswaded to, as well
 ' to gratifie my hunger as curiosity: the
 ' manner whereof was briefly thus: We
 ' being summon'd together by their *Auto-*
 ' *maton* or Clock, and the Table spread,
 ' Proclamation was presently made by one
 ' of the Machines or Novices, in this short
 ' Grace, *Ede, Bibe, Lude*, and then down
 ' fate every one as he pleased, and fell to
 ' where he liked best. But they had the
 ' strangest names for their Meats as well
 ' as all things else, that, had not I kept to
 ' my old rule of believing my *senses*, had I
 ' not seen and scented good store of real
 ' Provender

‘ Provender before me , I should have
 ‘ thought my self decoyed to some *Magi-*
 ‘ *cal Banquet* : for they call’d a good round
 ‘ Pudding, a solid Orb , (the Plumbs re-
 ‘ sembling fixt Stars ;) a Collar of Brawn,
 ‘ a Callous *Cylinder* ; a Shoulder of Mut-
 ‘ ton , a *Triangle* ; a couple of Capons,
 ‘ Platonick *Eunuchs* ; a Veal Pye, a *Penta-*
 ‘ *gone* ; a French *Quelque Chose*, a fortui-
 ‘ tous *concourse* of delicious *Atoms* ; and
 ‘ the Chafing-Dish under it, an *Hypothesis* ;
 ‘ Sausages , a Dish of Circles ; a heap of
 ‘ wild Fowl , a *Pyramid* , to mention no
 ‘ more. If they want any thing, they dis-
 ‘ dain to ask it in the Language other Men
 ‘ use, but one cries , Transfuse me some
 ‘ brisk Lyæan Blood into that same Flute ;
 ‘ another, Reach hither a few of those Sa-
 ‘ line Particles ; a third, Pray anatomize
 ‘ that *Quadrupede* , and accommodate
 ‘ me with a *quantum* of the *Spina dorsi* ; and
 ‘ much more I either understood not , or
 ‘ was not then at leisure to remember.
 ‘ When they had taken a free Dose of the
 ‘ *Creature*, as they call it, and their Bellies
 ‘ were grown hard as Drums , the Room
 ‘ began to eccho with their swaggering
 ‘ and bidding defiance to all the Learned

' Men that ever were in the World, always
 ' excepting themselves. One calls the
 ' *Stoicks* Fools for resisting Natural Cau-
 ' ses, and curbing their Appetites; and
 ' the *Pythagoreans* Mad-men for abstaining
 ' superstitiously from good wholsom Flesh:
 ' another doth but name *Aristotle* with
 ' his green Bag of Occult *Qualities* under
 ' his Cloak, and all the Company laugh
 ' out right, as if they had found a *Mare's*-
 ' Nest: a third brags of the antiquity of
 ' their Order, pretending with those *Ar-*
 ' *cadians* they are elder than the Moon, and
 ' had a state of *Præ-existence*: a fourth re-
 ' lates his Telescope-Travels, how many
 ' Stars he found out that never were seen
 ' before, and peopled with Inhabitants:
 ' another jeers *Ptolemy's* Systeme off the
 ' Hinges, for by this time it was a De-
 ' monstration that all the *World* turn'd
 ' round. But I took special notice of one
 ' above the rest, (call'd *Boccaline* Junior,
 ' Secretary to the Order) who in less than
 ' an hours space, beginning with a Preface
 ' from *Adam*, ran through all Ages, Na-
 ' tions, and Orders of Men, and abused
 ' them pleasantly as he went: At first I
 ' took him for a *Conjurer*, for he could
 ' raise

' raise the Ghosts of a hundred old Philo-
 ' sopers , and make them all dance after
 ' his Pipe ; he could make a Cat to speak ;
 ' he could transform a Man into an Ass ;
 ' dress the wisest up like Fools ; and play
 ' with Religion it self, as if it were an old
 ' Dotage ; but afterwards I understood he
 ' did all this by the Art of Memory , and
 ' only repeated the several Acts, Dogmes,
 ' Resolves, and Philosophical Decrees ,
 ' (clubb'd and agreed upon by a Grand
 ' Committee of the whole House) which
 ' he is to keep by his place. Thus when
 ' they had fill'd their Bellies with Laugh-
 ' ter, and other good Chear, the Compa-
 ' ny broke up , and each retired to their
 ' several apartments : only my friendly
 ' Guardian took me aside , and honour'd
 ' me further with a sight of their Publick
 ' Library, which I wondred to find so thin
 ' of Books, their whole store being only
 ' *Epicurus's* Works , *Lucian's* Dialogues,
 ' *Cartes* , *Hobbs* , and two or three more
 ' modern Authors, with two large Files,
 ' one of *Gazets*, and the other of Philoso-
 ' phical *News-Books* ; but he soon resolv'd
 ' me , by informing me that those Shelves
 ' were not long since crowded with all
 ' sorts

' sorts of ancient Authors, but by a com-
 ' mon decree they had lately Voted them
 ' all to be burnt, as so much useless Lum-
 ' ber obstructing the growth and perfecti-
 ' on of Arts and Sciences; and were a-
 ' greed upon a new Model of Learning,
 ' more compendious and demonstrative
 ' than the old, which was shortly to be
 ' published. At the far end of the Room
 ' he shewed me a pair of fair *Globes*, full of
 ' Atoms as they could hold, which (he told
 ' me in my ear) were Materials to make
 ' *new* Worlds: for if one take never so
 ' many Bushels out, they still continue
 ' top-full, being supplied, he said, by a
 ' constant *Effluviu*m from some invisable
 ' Rock or Mine. The Classes formerly
 ' fill'd with Books, were now taken up
 ' with all sorts of Mathematical Instru-
 ' ments, Glasses, Pot-Guns, Crucibles, Pow-
 ' der of Experience, Louse-Traps, Sche-
 ' letons of Ants, Fleas, and other little
 ' Gentlefolk, Tubes for Transfusion, the
 ' the Spleens of Gnats yet alive, several
 ' Limbs of Chimæra's, divers pairs of U-
 ' nicorn's Horns, Phoenix's Feathers, Re-
 ' mora's Fins, and ten thousand Mecha-
 ' nical Knacks I cannot reckon. When I
 ' had

' had sufficiently admir'd all these Rarities,
 ' I desired to be satisfied what Principles
 ' their Order owned? He was some-
 ' what shie in answering at first, but when
 ' I importun'd him, he told me, they em-
 ' brac'd few of those vulgarly received,
 ' some of their main and fundamental
 ' ones being to *doubt* of all things that are
 ' not demonstrated, gratifie their *appe-*
 ' *tites*, preserve themselves, Philosophize
 ' *freely*, *laugh* at all the World for their
 ' *ignorance*, and close with no *Seēt* of Re-
 ' ligion, but comply outwardly with that
 ' which is most in fashion, with this pro-
 ' viso, That they may abstain from Super-
 ' stitious *fasting-days* and *fasting-nights*,
 ' and all other morose means of *Mortifica-*
 ' *tion*, they acknowledging no other but
 ' the present Life. And thus in short, ha-
 ' ving thank'd him for all his Civilities, I
 ' took solemn leave of him at his *Covent-*
 ' *Gate*, and now return home again to my
 ' little *Doctōr* of Atoms, (not doubting but
 ' he will candidly interpret *Trick* for *Trick*,
 ' and swallow one Pill himself for those
 ' many he hath offered a whole Clergy)
 ' who by this time finds it to his purpose
 ' to caution us, that we have a special care
 ' of

of comparing Ours with the *Primitive Church* under Persecution, or the present small-preferr'd Clergy in that of *Rome*: for if we do, it is a plain case that Poverty doth not always expose to Contempt, for then they were more obnoxious than we; it was not Money, but something else that preserv'd their esteem, the want whereof may possibly lessen ours, as I shall prove before I have done. And though he be seldom or never in, yet by and by he is still farther out, in giving us a reason why our Liturgy hath not its just estimation in *Cities* and *Corporations*; namely, because it is sometimes read there by *unlearned Men*: for he must either make us believe, that there were never any such Cattel in *England* as the famous *Smeſtymnians*, whose task it was to Pray and Preach it out of reputation, to make room for their goodly *Directory*, or that the whole Tribe of *Adoniram* are since cut off and extinct, and don't carry on the same work still in their private Meetings, or at least that their giddy Followers would quickly forsake Conventicles, if they could hear the Churches Prayers read constantly by some Reverend *Prelate*, or Learned *Priest*.

Priest. — *credat Judæus apella!*

His last complaint is, that 'tis a great hazard if so *Poor* a Clergy be not idle, intemperate and scandalous. This indeed was an old Article devised by foul-mouth'd Sequestrators, against such as were fat and full, whose very *Benefices* were scandalous, but never urg'd before against the twenty or thirty pound Men: And all Calumnies ought to have some little probability in them, or the *Devil* himself cannot believe them. He told you before that his Vicar had but one *Groat* in the House, and who can imagine he should break an entire Sum to spend his Penny, especially when there is an *Execution* out against it too for Milk and Eggs? Nor is it likely those Parishioners should be so bountiful as to bear him out, whom he had described before to cheat him of his Geese and Pigs, and have so despicable an opinion of him for his tatter'd old fashion'd Habit. Thus he has done with his Grounds of the Clergies disesteem, *Ignorance* and *Poverty*, before I proceed to mine, I must consider a little those particular *Occasions* (he says) concur to make them so pitifully Poor and Contemptible.

The

The first whereof he makes the great scarcity of Livings in respect of that infinite number who either post, or (to show the *vigilance* of our *Pastours*) steal into Holy Orders; there being scarce employment for *half* of those that undertake that *holy* Office: so that, unless they should take up the Romish Tricks of *rambling* up and down to cry *Pardons*, *Indulgencies*, &c. or unless we had some *vent* for our Learned ones *beyond* Sea, as we have for other Commodities with which the Nation is *over-stock'd*, one moiety of the Clergy must be condemn'd to beg or starve. But art thou in earnest, my excellent *Contriver*? Is the holy Function grown such a meer Drug in *England*, that it lies so much upon our hands? Have we so many *Tun* of *Divines* to spare? (a mannerly Comparison, pardonable from none but an empty Hogs-head :) so many hundreds ready to mount upon *Pegasus*, and ride down *Sun* and *Moon* for 25 or 30 *l.* a year? If this be true, then certainly it is not probable, that, having so great choice, we should be so meanly provided at home, as he hath been lamenting all along, but rather (small Preferments being better than none) that

that all our Churches and Chappels are filled with Persons of no inferiour Worth. But is it so in very deed, that we have scarce employment for *half* their number? What then becomes of the other half? Who maintains them? or do they live upon the Camelion's Diet? or how got they into Orders? Either they were Ordain'd to a *Title*, or not; if to a *Title*, (be it Spiritual or Temporal) there is somewhat to live on; if to none, their Spiritual Fathers are bound to provide for and maintain them by Law: so that here is yet no visible necessity of recurring to the Old Ordinance of clapping under *Deck* again for *Transportation*. But that one half of the Priests and Deacons now in *England* are Ordain'd to no manner of *Title* (as he would perswade the World to the great disparagement of our Prelacy) is a wild supposal favouring neither of *Wit* nor *Truth*. All that the greatest candour can say in his excuse, is only this, That upon the Kings Return possibly there were fuller Ordinations than before or since, the Bishops not knowing but there might be a scarcity and want of Clergymen to supply the places of those intruding

ding Lay-brethren, besides that the Churches Lands lately alienated were now restored, and the holy Profession began to retrieve its former Reputation: And if we be at present over-stocked, I have given the true reason of it, the only ill consequence whereof will be this, that unless our Reverend Bishops shall please to hold their hands awhile, the *old ones* are not likely to be worn out first; I mean, many Persons of good Worth and Learning will be fain to spin out their days in a *College Cell*, who might have done better service *abroad* in their Generation.

The next thing so much concurring to heighten our Clergies Poverty and Disesteem, he laies at the *Gentry's* door, wherein he shews himself as much a Gentleman, as a Master of Reason. Indeed I thought he owed abundance of thanks to his Stars, if he came off fairly in the business of my Cousin *Abigail*: But in for a thousand, in for fifteen hundred; and having already set out the *Clergy*, he now proceeds to render the *Gentry* also ridiculous. But have not the *Gentry* and *Nobility* too deserved better at our hands, than thus to be traduced, for dedicating some of their
Sons

Sons to Gods Service? Is this so ready a way to bring more Contempt upon the *Clergy*, and not rather a mean to redeem their credit, to make Church and State a compacted Body of one common interest, and keep a fair correspondence between Clergy and Laity, and prevent all future quarrels between them, which used to be grounded upon an old mistake, that they are naturally as little related, as the *outward* and the *inward* Man, or the *Flesh* and *Spirit*? ‘Yea, but (he says) they design the *weak, lame, and most ill-favour-*
‘*ed* of their Children for the Ministry, having just *limbs* enough to climb the *Pulpit*, and an eye or two to find out the *day*
‘of the *moneth*, and then leave them to Gods blessing and the warm Sun, without
‘one penny of Money, or inch of Land,
‘excepting only a small stock to buy a
‘*broad Hat* at second hand, and a small
‘*Systeme* or two of Faith, whereupon you
‘shall meet with few of them worth above
‘*two Spoons* and a *Pepper-Box*, besides their Spiritualities. And now, *Gentlemen*, as you were. A very pretty Relation indeed! which if it were true, I would fain ask our little-mighty *Oracle* whether it

reflects more upon the *Clergy* or *Gentry*? Oh! without doubt it adds a great lustre to the Family, and commends his Paternal Wisdom, Care, and impartial Providence, when a *Father* leaves a thousand Pounds *per annum* to his *eldest* Son, and and plentiful Portions to all the rest of the *Brethren*, excepting only the *Divinity Thing*, who is left so poor it can but just creep, having nothing but *two Spoons* and a *Pepper-Box* to keep it from starving. But the World is grown too wise to accompt all Gold that glitters, or to shut their eyes till they be trapann'd into the belief of a falshood, though never so plausibly varnish'd o'er with specious Whimsies, and merry-mad Conceits.

In the little residue of his Letter, he plays the meer Child, and takes great pains to blow up a few Bubbles and ChrySTALLINE *Globuli* into the Air, standing at gaze after them till they burst and vanish: only in the close of all, he reminds his Reader, that he found the word *Religion* in the Title: And how much he hath betrayed in the whole *Book*, let other Men judge, and himself consider whether he be not obliged to a second Epistle, to beg
pardon

pardon of God and Man for writing the Name of *Religion* upon such a *Fardel* of scandalous *Petulantcies* and *Legendary Tales*, unless he will be so ingenuous (now the *High-Commission-Court* is asleep) to undergo a voluntary *Penance* at some convenient *Market-Cross*, with the Title of his Accusation written under him, — *The Author of the Contempt of the Clergy and of Religion*. Where I shall leave him, and proceed to my third and last Proposition, which is this, *That if the English Clergy be not truly valued, it is to be attributed to other, and those far different Reasons*: which once demonstrated and made good, it will appear evidently that his Letter being built upon a wrong Foundation, falls of it self, and may be burnt without any prejudice to Truth or Reason, and consequently I hope the deluded World will be undeceived.

We must confess to our sorrow more than shame, that the holy Function hath been little set by, nay much disparaged and affronted of late years amongst us, (for by the Grace of God they have deserved better at the hands of Men than every rash young *Shimei* will allow them) the

true Reasons whereof will soon appear, if we consider who and what manner of Persons they are who do most industriously throw Contempt upon them; and they must be either our professed *Enemies*, or pretended *Friends*. Now our Churches *Enemies* are reducible to three principal Herds or Bands: The first whereof are the openly debauched, profane, and Men Atheistically disposed, who think they were born at all adventures; and came into the World, as the *Leviathan* was sent into the Deep, meerly to sport and take their pastime therein; who are as wise in their own eyes as *David's Fool*, and say in their hearts, *There is no God*; who laugh at all things sacred, as being out of their Element, and make no more accompt of *Religion* than of an ordinary piece of State-Policy. It may be they wear the name of *Christians* at large, and own themselves of *ours* rather than any other *Church* for fashions sake, or saving their credit, or some secular interest: but if you examine their Principles and Practises more narrowly, they will be found to belong rather to the Devil's Chappel. For were they hearty and in earnest, they could not possibly differ

fer from all Sects of *Religionists* in the World, who do constantly admire and reverence their respective *Priests* and *Preachers* in what quality or circumstances soever they be. But the *Grandees* and most robust among these modern *Sadduces* don't level their scoffs and reproaches so low as the inferiour Clergy, the little *Vicars* and *Curates* (that were *impar congressus*, and a fitter task for some young beginner, some *Novice* in Raillery, who hath just parts, and skill enough to make a Cobweb-Net that will take the lesser Flies) but aim rather at the chiefest of our Church-Governors, it being a more noble Conquest, a more sure and expedite way to wound *Religion* (that's the great project) through their sides. They are so far from accompting the *Elders* that rule *never* so well worthy of *double*, nay *single* Honour, that they fear not to *revile* Gods *highest Priests*, to deride, slander and lampoon the most renowned Prelate, even when he hath his most solemn audience, when he is delivering his *Embassie* from the great *Monarch* of Heaven, to his *Vicegerent* here on Earth. So that it is no fault of our *Religion*, or of the *Ministry* thereof, but

ruinous decay of *Christian Piety* supplanted of late by *Unchristian Practise*, (for the true Causes whereof, I refer my Readers to that excellent *Traçtate*, whose *Author's* Name the World is hitherto unworthy of) which prompts this Herd of brutish *Hedors* to defie and contemn our *Clergy* and *Religion* both.

A second Band of our Churches Enemies are the *Popish Recusants*, who, taking the advantage of our late intestine differences; and having learnt of *St. Peter's* pretended Successour to fish most advantageously in *troubled waters*, have much augmented, if not doubled their ancient number. And he that made such a grievous complaint of our being so much over-stock'd with *Divines*, had never heard of the *Jesuites* brags beyond Sea sure, Sir *Edwyn Sandys* tells us of, that the *English Seminaries* abroad send forth more *Priests* than our two Universities at home do *Ministers*: And where should the Scene of their Action be laid more properly than in their own Country? What greater service can they do the Court of *Rome*, than to infect and poison their Native Air with foreign Vapours? Who more fit to throw
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the Kingdom into a Church-relapse, than they who are so well acquainted with the Temper, Language, Manners, Customs, Laws and Religion of the Country? It is not to be question'd but they, and all the Profelytes they either find, or make amongst us, are no Favourers of our *Religion* or *Clergy*, but do privately and openly (when they dare) calumniate and decry both, as destructive to the Game and Interest they are to manage; and the true and only reason of their contemning and vilifying us, is an eager desire of enlarging their own Territories, that the *Romans* might come in once again, and take away both our *Place* and *Nation*. And therefore that our Church neither is, nor expects to be prized by them, more than others they are pleas'd to call *Hereticks*, (because they cannot digest their corrupt Innovations for current Gospel) is their *Goodness* more than our *Desert*.

The *third* and last Body of our Churches Enemies, are the *Fanatick Recusants* in the other extream: for though *Manasseh* declares fiercely against *Ephraim*, and *Ephraim* exclaims as much against *Manasseh*; yet both combine and unite their forces

against the *Common Enemy*, poor *Judah*. And truly to speak freely, and give these latter their due, I must needs say the Church of *England* hath suffer'd very much of late in her *Reputation* by their means: for they are a sort of clamorous *Zealots*, restless and troublesom *Saints*, as ever pretended to be of *Christs* retinue, who are for reforming *Church* and *State*, and all things but themselves and their own pernicious Opinions. *Seneca's* character of unstable Men seems to be calculated particularly for them, *Nihil liberè volunt, nihil absolute, nihil semper*: for they know not what they would have; and if you grant all their unreasonable demands, they are not satisfied, but still crying with the *Daughters* of the *Horse-leech*, *Give, give*. They had too precise thoughts of themselves to continue in our Communion; and therefore, like the young brood of *Vipers*, made their way through their *Mothers* Bowels to procure their *own* liberty: And that there might be room for a *new* Model of Government, necessity obliged them to pluck down the *old* one first. To this end all their artifices, especially *Preachments*, were directed, they crying

crying out against *Episcopacy*, as the children of *Edom* did of old against *Jerusalem*, *Down with it, down with it, even to the ground*; making nothing to call it opprobriously the *Prelatical Faction*, (though themselves are forc'd to confess it is such a *Faction* as hath troubled the Church ever since the *Apostles* times) and by this means they quickly begat an *odium* in Mens Minds as well against the ancient Rites and Ceremonies of the Church, as against the Persons of the Bishops and Orthodox Clergy for their sakes. To them we owe all that Anarchy in Spiritual and Civil Matters, which, like a thick Cloud, did so long overspread us, and broke out at length into Thunder and Lightning about our ears; 'twas the fruit of their worthy Labours that our *Goshen* was turned into an *Egypt* by Usurping Tyrants who knew not *Josepb*, and the *Rod* of *Aaron* served for no other use a long time but to scourge the Sons of *Levi*. Nor is it any wonder that the prejudices they raised against our Liturgy and its Assertours are not yet worn out, considering how presumptuously and in despite of all Law both Sacred and Civil, the Nonconformists still
keep

keep up their private *Conventicles* to confirm the Brethren in all the false Notions they had formerly imbibed. But all this while the true reason that this whole Party (taking in all its sub-divisions) despise and oppose our Reverend Clergy, is, for their constant and approved Loyalty to *God* and the *King*, and sticking close to both in all Weathers, it being their most sacred Principle, *Not to meddle with them that are given to Change.*

How great a part of the Nation these three Squadrons of our Churches Enemies make, is too sad a Theme for me to enlarge upon; they have over-spread the Land like Locusts, and 'twould puzzle a very good Arithmetician to compute them: it is sufficient for my present purpose that none of them dislike our Clergy either for their *Ignorance* or *Poverty*, (for the more Rich and Learned it is, the worse they hate or envy it) but upon vastly different Motives; the first speak evil of them (and all things sacred) purely on the account of their own *irreligion*; the second, for their opposing the corrupted Doctrine and Discipline of *Rome*; the third, for their malignant *Loyalty* and resoly'd

solv'd *Obedience* to God and his Church, maugre all *Scotish Covenants* or *Geneva Models*.

The residue of the Nation we shall allow to be either in reality or pretence at least so far the Churches Friends, as that they are not likely to be tempted in haste to throw off her Communion upon any score; and yet I must freely grant, that neither have many of them so just an esteem and value for the *holy Function* as they ought to have.

However, if we find out a more probable and substantial Reason why they are also wanting in their due estimation of the Priesthood, than either of those two our small Conjecturer hath hit upon, his business, I presume, will be compleatly done; he may e'en sit him down and guess again, or rather take the Poets advice along with him for the future,

Sumite materiam vestris qui scribitis a-
Viribus ————— *(quam*

and chuse some fitter subject for him and his idle Muses to play with next time, and not *impale*, not *intrude* into those things he *understands* not. Now

Now if we would speak out, and answer plainly and truly how it comes to pass that so many of our pretended Friends give us not due respect and honour, we must say it is because our *Clergy* are not publicly allowed the *Authority* due to their Function, and necessary for executing the power of the *Keys*; I mean, the want of that godly Discipline of *Confession* and *Penance* in the Primitive Church, which our Church of *England* hath long since wished for, and Sir *Edwyn Sandys* saith might have been better restored in all the *reformed* Churches to its Primitive sincerity, than utterly abolished and neglected as in most places it is: for although we do justly charge the present Church of *Rome* for corrupting and degenerating from this ancient holy Discipline by their notorious abuses of it, particularly by their laying the main stress and efficacy of it, upon the definitive sentence of *Absolution*, (which, according to the *Trent* Council, is given before any fruits of Repentance are produced, and requires no after penance, but a few *Ave Marias* and *Pater Nosters*, with some easie *Alms* to them that are *able*, and a little *fasting* to such as are *wil-*
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ling ; and sometimes for horrible Blasphemies, and other lewdnesses, imposeth only the bare saying of their Beads thrice over, which they may dispatch too as they go in the streets :) their believing and teaching that by such like Penances the debt of temporal punishment is redeemed after the sin is pardoned, the people all this while making accompt of *Confession* as professed Drunkards do of vomiting, and the Priest using it as a Pick-lock to tyrannize over, and torture Mens Consciences, and make way for the dangerous delusions of *Indulgences* ; yet, I say, no Reformed Church can excuse it self, which to avoid their extravagant abuses, is fallen into the other extream, and lets the sober use of so excellent a piece of Discipline grow into utter desuetude and neglect : for it must not, it cannot be denied in the first place, but that the power of the Keys (to be executed not only in admitting Disciples to Church-membership by Baptism, but also in rejecting Heretical, Schismatical and immoral Professours, and then absolving and re-admitting them into Communion, upon their unfeigned submission, and demonstrations of sincere Repentance)

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is founded immediately upon our Lords own Institution; and the Apostles and their Successors to the Worlds end, derive their Authority from, and act by the same Commission given them, *St. Matth. 18. 18. Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven; or as it is explained and renewed, St. John 20. 23. Whose sins soever ye remit, they are remitted unto them; and whose sins soever ye retain, they are retained.*

Nor, Secondly, can it be denied by any Man that is acquainted with the Sects of the *Montanists, Novatians, Donatists, and Meletians*, and understands the practice of the Primitive Church, legible in the Writings of the Apostles, ancient Fathers and Councils, (particularly that of *Elvira in Spain*, held divers years before that at *Nicea*, and therefore counted as ancient as any the Church hath) but that the cure of sin by penance is an unquestionable Tradition of the Apostles. Not to mention many other obvious Texts to that purpose, the most natural and primary meaning of *St. Paul's* charge to *Timothy*, *1 Tim. 5. 22. Lay hands suddenly on*

no man, neither be partaker of other mens sins, must needs be fetcht from that known Apostolical Custom, of admitting lapsed Christians to penance and the Prayers of the Church by imposition of hands.

Thirdly and lastly, Secret Confession of Sins (otherwise not notorious) in order to their cure, hath been the inviolate practice of the Western (bating their abuses aforesaid) and also of the Eastern Churches, particularly that of *Constantinople*, even to this day; and it is recommended and pressed as a duty incumbent on the generality of Christians, as well by the ancient Fathers as modern Authors both of the *Roman Church*, and also of the Reformation. The *Augustine Confession* says peremptorily, *Impium esset ex Ecclesiâ tollere privatam Absolutionem*, That it were an ungodly, a sacrilegious thing to rob the Church of Christ of private Absolution. And *Chemnitius* in his *Examen Concil. Trid.* gives a fivefold accompt of the use and profitableness of this Discipline of private Confession.

1. For the information of the ignorant concerning the true knowledge, the degrees and heinousness of sin, and the right

right way of performing repentance.

2. For Phylick, *viz.* how each sin is so to be cured and mortified, that it may be avoided for the future, and what amendment of life is to be opposed to such and such sins.

3. For Counsel, that in doubtful cases Pastours may advise and instruct their Flocks out of Gods Word.

4. For Spiritual Comfort, to relieve disturbed Consciences.

Lastly, (because Absolution is to be given only to such as appear truly penitent) that the Pastour himself may be assured whether he ought to *bind* or *loose*.

Our Church of *England* in particular refuseth the benefit of it to none, urgeth it in *extremis*, and requires it for quieting of troubled Consciences, as is manifest in her several Offices of the *Communion*, and the *Visitation* of the sick. Notwithstanding all this, woful experience tells us, that the practice of this holy Discipline hath been declining every day more and more ever since that desperate opinion was first brought in the World, That Men are *justified by believing they are predestinated to life*, (which resolves all Christian Duties into

a new notion of *Faith*, little different from a *strong fancy*) and is now grown almost utterly out of fashion amongst us, and never (I fear) likely to recover its ancient practise. Now the want of this most reasonable and necessary Discipline, is attended with very many dangerous consequences, such as these: The practise of religious Duties in general runs to decay: Men grow accustomed to, and at length hardned in their sins, by satisfying themselves with a superficial repentance, or none at all: They content themselves with a palliative cure oft-times in stead of a sound one, by reason of their own ignorance or partiality; for every Man hath not skill enough to be his own Physitian; and they that have, do wilfully mistake sometimes a Cordial for a Corrosive: They rush unworthily upon that *Tremendum Evangelii Mysterium*, (as Saint *Augustine* calls the Sacrament of the Eucharist) without due preparation: They fall into Heresies and Errours by leaning to their own understanding, by mis-interpreting or mis-applying the holy Scriptures, and not consulting with, and submitting to better Judgments: Their Consciences are seldom

quiet,

quiet, but like the troubled Sea, boiling up despairing thoughts, because they apply not themselves to the Delegates and Commissaries of Him, whom the *Winds* and the *Sea obeyed*, I mean, the Priests of the living God: They venture their Salvation upon slender and uncertain Evidences, and hinder their Pastour from doing the best Offices he can for them, (and most likely to succeed) in order thereunto: All that they will allow him, is, to shoot at rovers, and preach his heart out in chastising sin in general, whereas an occasional private conference with *Him* now and then, were much more probable to effect their particular cure. No Man ever doubted, but one good remedy well applied by a skilful Hand, is more likely to cure a Man of the Gout or Dropsie, than the hearing of five hundred Anatomy-Lectures to that purpose. And amongst many *other* ill consequences, this is evidently *one*, That the power of the *Keys* is in part taken away, the due Authority of the Priesthood restrained and impaired, and consequently their esteem lessen'd, their Function not valued as it ought to be by the People, and their Persons sometimes
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exposed to Contempt : And therefore let but this ancient holy Discipline be restored amongst us, either by a publick Act of the Church, or by the unanimous practise of those that profess themselves of our Communion, and then let common sense judge if these effects will not necessarily follow upon it : The Life of Religion will quickly grow more into fashion : Men will be more careful of discharging their Baptismal Vow, more afraid of sin, more sincere in their Repentance, Fastings, Prayers, and Works of Charity, and consequently the People must needs believe that their Pastours *belong to God more than ordinary Folks* ; they cannot but have a hearty respect, and honourable esteem for their Spiritual Guides and Physitians, who watch daily over their Souls, by whose prudent Conduct, faithful Advices, and ghostly Comfort, they live quietly and peaceably here in all Godliness and Honesty, and in the end attain to Everlasting Life.

The Conclusion.

NOW having so fair an occasion offered, give me leave to expostulate a while with all those who profess themselves of our Communion, and yet do not heartily respect and value the *holy Function*, meerly because they neglect the use of that Catholick and Apostolick Discipline aforesaid, and I have done.

When our *Enemies* reproach us, we can bear it cheerfully, rejoicing (with the Apostles, *Acts* 5. 41.) that we are counted worthy to suffer shame for his Name. But if you that are our *Companions* and dear *Brethren*, who walk together with us to the *House of God as Friends*, *Psal.* 55. who have eaten frequently (not of our Bread perhaps, as *David* complains; but) of the *Bread of Life* administred by us; if You also undervalue our Persons or Office when we deserve it not, (so far we are compelled to boast of our Infirmities) *Forgive us this wrong.* Καὶ οὐ Τάκρον; ——— an undeserved slight from her own *Sons* is the greatest

greatest stab you can make at your indulgent *Mothers* Heart. Wherefore let me beseech you in Her Name to take these few short particulars into your most serious and impartial thoughts.

Consider, First, that whilst you continue *unkind* towards us, you are all this while much more *cruel* to your selves: for we lose only a Temporal Good, your favour, but you deprive your selves of many Spiritual Comforts, and possibly hazard your Eternal too.

Consider, Secondly, that you are easily perswaded to send for a Physitian when you lie sick of a malignant Feaver, and to conceive a good opinion of him when (under God) he restores you from Death to Life; and what should be the reason that a mortal *Body* is prized so highly above an immortal *Soul*? or what prudence is it to be more solicitous for preserving a *Temporal*, than for securing an *Eternal* Life? Neither Physitian is likely to do you much service, if you defer consulting them till the last gasp upon your Death-bed, as the manner of some is; and if you be shie of discovering your Disease to *either*, what expectations

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can you reasonably have of being cured? *Si erubescat agrotus Medico vulnus confiteri, quod ignorat Medicina, non curat*, saith St. Hierome upon this very subject: Although our Lord and Master hath committed the power of the Keys to us, yet you must give us power to exercise them upon you by your own voluntary act, or you cannot reap due advantage by them.

Consider, Thirdly, that the Apostles express command is general, that ye should *confess your sins one to another*, St. James 5. 16. Now the reason of that command is clear both by the Context and the reason of the thing, viz. that ye may have the benefit of the Prayers, and Christian *advice of others*, no Man being a competent judge in his *own* cause. Much more then ought you to unbosom your selves, and disclose your grievances to your *Pastours*, who are presumed to be best able to solve your doubts, and supply your spiritual wants, and who *only* are intrusted by Christ as his Delegates to *absolve sincere Penitents* from all their sins.

Consider, Fourthly, that you have been often importuned in the former Exhortation before the *Communion*, to repair to
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your own, or (in case of his sickness, impotent age, or any like infirmity) some other discreet and learned Minister of Gods Word, and to open your grief to Him, that ye may receive ghostly comfort, counsel and Absolution for the relief of your distressed Consciences. And how many sad instances did our late Times produce of those, who by neglecting this (very) old Christian Duty, and puzzling their Brains with new Notions of Gods unsearchable Decrees, not only lost their Wits, but fell into utter despair of ever being saved?

Consider, Lastly, how provident and tender your Mother the Church is, lest your secrets should be at any time betrayed, your *privacies* made *publick* by an unfaithful or imprudent Confessor: for in her 113 Canon she pronounces such an one *Irregular ipso facto*: that is to say, the party so offending doth not only forfeit all the Ecclesiastical Preferments which he hath at the present, but renders himself incapable of receiving any other for the time to come: and Confession made upon such security, will be as saving to the *fame* of the Penitent, as the Absolution to his Soul, as the Learned Doctor H. well observes,

And so I conclude all with my hearty Prayers to God for you, that He would enlighten and quit your Minds from all Prejudices, and incline your Wills to the unanimous and speedy practice of so important a Christian Duty, (or Priviledge rather) so immediately concerning the advancement of *Gods* Glory, the redeeming the Honour of His *Priests*, and the eternal Salvation of your own *Souls*, through Christ our Lord. *Amen. Amen.*

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POSTSCRIPT.

THese Papers had long since been in the Press, but that I heard of a second Part of the *Contempt of the Clergy* coming out, by the same Author, which I was willing to see and peruse before I published them. And although I find it to be another mans Province to make a Reply to that, (if yet such a trifling piece of Impertinence be worthy of any) and am resolved not to be so pragmatical, as to thrust my Sickle into another mans Field; yet I think my self concerned briefly to animadvert upon those particular passages therein, whereby the Author seems to mince the matter, and excuse himself, or put by the thrusts, and weaken any argument I have made against his first

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Letter. I begin with those passages, where he alters the scene, and commends the *Learning* and *wisdom* of our Clergy, which (saith he, pag. 33.) the whole world have always admired, and have reason still to do, and our Adversaries to dread, And again, pag. 35. I know no reason to deny that the Clergy of the Land doth daily considerably improve. And again, pag. 184. It is a sign of nothing but perfect madness, ignorance, and stupidity not to acknowledge that the present Church of England affords as considerable Scholars, and as solid and eloquent Preachers, as are any where to be found in the whole Christian world. This is somewhat like; I hope we shall bring him to speak truth in time. Now our Clergy is either strangely improved in a very short space, or else T. B. hath changed his mind; for it is not a year ago since he laid the imputation of *Ignorance* and *Folly* upon the very same Clergy

Clergy to which he now attributes so much *Learning* and *Wisdom*. I have already shewn that his *first* Letter is built upon a false foundation, and consequently, that the superstructure thereof is as weak and senseless, as if he had spoil'd so much paper to give us an account of the grounds and reasons why a Tub should hold as much water with a Carp of twenty inches long in it, as without it, when all this while, upon experiment, there is no such matter: and I have only this to say now, that he makes us but a poor requital in this; He first breaks our head, and then pretends to give us a Plaister. He calls us all at naught, and then says he did not *design* or intend us harm: He wounds and stabs our Reputation so deep, that it's past his skill to cure it suddenly (as good a Mountebanck as he would be thought) without leaving a dreadful scar behind; and he is much obliged

ged to the world, if they will rather credit these his second thoughts, and take them to be as unalterable as his last Will and Testament.

In the next place he is forced to confess what I had urged at large against him, by acquainting us (*p. 62.*) who they were he chiefly intended to charge with *rude, immodest, and almost blasphemous discourses* in the Pulpit; and putting them off with those *little mollifying sentences, as it were, as I may so say, and with reverence be it spoken; they were those* (says he) *who in the late times (and have not as yet left it off) called themselves God's special Saints, his Favourites, and (as I may so say) his Intimado's, but in reality were more Oliver's, than Gods;* (meaning, I suppose, *St. Hugh Peters*, who was canoniz'd at *Charing-Cross*, and the rest of those Trumpeters of Sedition who were Chaplains to that Grand Usurper.) And again, to stop
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the *Non-Conformists* mouth, he tells them (p. 101.) that *their dear Brethren* are as much concerned as any body else (in his first Letter) and have as great a share in those Instances that are produced out of idle Sermons: So that his way of arguing is most prodigiously clear and convincing (as I have formerly intimated.) *Peters* and *Sterry*, &c. preach Rebellion, and Treason, and Blasphemies: ergo, the present Clergy did cut off the Kings Head. Now I appeal to all mankind, if it be fair play to make a *Linsey-woolsey* History of Conformists and Non-conformists, of the Loyal and Orthodox Sons of *Levi*, and those perfidious Apostated Sons of *Korah*, without all manner of distinction, (they being of more irreconcilable Principles and Practices, than a Protestant and a Papist,) and then father the faults of the guilty upon the innocent; as *Nero* charged the Christians with

with firing of *Rome*, when he knew it was done by himself, and his own Faction. Nay, he is not content to do it himself only, but brings in the reverend Mr. *Thorndike* to bear false witness for him (*pag. 81. of the first Letter*) by wresting his words from their intended and plain sense, as his manner is: for the *usual Preaching* Mr. *Th.* chastiseth as a *hinderance* rather of *Salvation*, is that of the factious Separatists, (not of our Orthodox Clergy) whom he there calls *their* Preachers, and charges them further with their *will-worship* Prayers after *Sermon*, whereby *evil Doctrine* (saith he) is *repeated to God*, for a *blessing of his Spirit upon it*, as you may see at large in his *Book of Just weights and Measures*, cap. 22. *pag. 152, 153.* And therefore this *ingenuous* Gentleman must not think to shelter himself under the sober Author of the *Friendly Debate* his wing (although he would

would fain make him his Voucher and Paralel; *page 83.*) for the *comparison* (as I may so say) is very odious. A Garment suited to the fickle *Moon*, cannot well fit the constant *Sun*. Surely there is some small difference between *one* that relates the *true* and *real* absurdities of *false* Brethren, spurious Church-men, who have renounc'd the Faith of English Christians; and *another*, that presumes to pin *false* stories and fooleries upon our *true* genuine and learned Clergy: as much as to say, because *that Author* calls it *murder* to kill a man upon the Kings High way, *ours* may be allowed to say it is also *murder* for a Judge to sentence a Felon to die, upon Conviction, or for the Executioner to do his Office.

In other places he makes a face as if he had a mind to commence Modesty, eat his words, repent of his manner of expression, and perswade

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tis of his good meaning, and honest
 intentions at the bottom: for he says
 (pag. 81.) *I am not yet come to that de-
 gree of self-conceit and confidence, as
 to recommend my own words, phrase, or
 style; and I had rather the Answerer
 should find fault with the manner of my
 expression, and delight himself in think-
 ing, that it is not suitable to the sub-
 ject, than be guilty of so much folly and
 impudence, as vigorously to maintain or
 magnifie the same: Only thus much*
Sir (speaking to R. L. his endeared
 Friend) may possibly be believed by you,
 and perhaps by some few besides, that I
 did not put in one idle or extravagant
 word on purpose to render any of the
 Clergy contemptible, but did only just
 endeavour to keep people awake till they
 read it. And again (pag. 91.) *In my
 first Letter I did rather make it my bu-
 siness to give a short History of what
 was derided or blamed, than studie to
 invent or complain of what might be*

represented unprofitable, or ridiculous : And (pag. 101.) *It was altogether against my design to bring any of the Clergy into contempt, &c.* A fair profession one would think, but it must be examined with much tenderness and charity, or there will be found very little of reality in it : For if it be *folly* and *Impudence* to maintain the *style* and *manner of expression* in the *first Letter*, as not *suitable* to the *subject*, why does he carry on the *Metaphor*, and continue the same strain in the *second* ? He says further, he did not put in one *idle* or *extravagant* word (into the first part) on *purpose* to make any of the *Clergy Contemptible* ; and 'tis strange men will not believe him, when they find it one great business of his *second Adventure*, to *keep people awake* still, that is, to rake up some hundreds of *idle extravagant* words, meerly to expose his *Answerer*, who is *one* of the *Clergy*. No question

tion it was altogether against his *Design* to bring his *Answerer* (and the rest of his Brethren) into *Contempt*, when he laughs all along, rather than writes at him, and only tickles the skirts of the business with affected flourishes, answering his most material objections, with fine stories of a *Cock* and a *Bull*, and *Heyte Teyte's*, or to *morrow* morning I found a *Horse-shoe*; but I must tell him, that, to perswade the world we *intend* no hurt, and design honestly, when our actions visibly run counter, is an old, an antiquated *cheat* that will not down with wise men now adays, being fit to be owned by none but such ungodly miscreants, as could take up Arms against, and at length murder their lawful *Sovereign*, under pretence of *meaning well* all this while, and *intending* only to make him a *glorious King*.

To proceed; better late than never,

never, (p. 86.) he takes notice that the *Bishops have augmented the Vicarages in their gift*, (and who knows but he *intended* to put in the Deans and Chapters too) and tells us of *sums of money* employed towards the redeeming of the *great Tithes*, of *Impropriations restored*, and of the good *Inclinations* of this present *Parliament*, &c. but this should have been done in his first Letter by right, and perhaps he had done it there, but that he *did* not think on't; or rather because he *did* think on't: for it would have taken off somewhat from the *Poverty* and *shrimpedness* of his Clergy, he was then describing. However he falls to *salving* again at the foot of this page, saying, *I hope I have said nothing to abate the charity, or good purposes of pious Benefactors, or to stop the assisting hands of our present Governours*. No? then he is infinitely obliged to them that they don't be-

lieve him ; for if all those he calls the *Poor Clergy*, be so *Ignorant* as he makes them, (assigning the particular reasons to shew it impossible it should be otherwise, *viz.* their mean Education, want of *Money*, *Books*, *Time*, and such other things, without which few men prove very great Scholars) 'Tis pity their maintenance should be made better ; 30 *l. per an.* being rather too large and magnificent an allowance for such pitiful fellows as he most invidiously and falsely makes them. But thanks be to God, our present Governours and Benefactors don't take all for current Gospel that every gifted Lay-Brother talks at rovers, knowing full well that the generality even of our inferiour Clergy are of good worth and note ; and see no shadow of reason in *both* his *Letters* (nor ever will in an *hundred* more of the same stamp) to alter their *noble* and *pious* Intentions.

Last-

Lastly , whereas he fancies (*page*
101.) that, *if any are so weak, and so*
regardless as to mistake him, (viz. by
 thinking his design was to bring the
 Clergy into Contempt) *they are ei-*
ther some of the giddy and soft-headed
Non-Conformists , or some of the idle
and inconsiderable Laity, I must assure
 him that a very great part of the *Or-*
thodox Clergy and most *considerable*
 Laity too are very much of the same
 opinion , it being past their skill to
 find out any more rational and plau-
 sible end that should prompt him to
 make such an Adventure in *English,*
 since, had he clothed his Discourse in
 (that so much despised thing called)
Latine , it could not have been
 half so obnoxious. And albeit in
 the sequel of his discourse he bids
 the *Papists, Non-Conformists, conceited*
new Philosophists , modish Gallants,
Hectors, and Atheists of the age hold
 their tongues, showing he can make
 the

the best of them all ridiculous if he please ; yet what satisfaction is this to the injured *Clergy* ? he sends them more company indeed , but such as they never much delighted in ; and he must not think he can undeceive such men with as much ease as he hath deceived them : for (let him write till Doomsday to the contrary) they will take him at his first word, and believe he hath given them sufficient reason , *grounds* , and *occasion* to blaspheme the *holy Function*. In the mean time, since, a man of this Authors parts and confidence may play with any *other subject* in the world as well as *this* , and abuse any profession of men whether Gentry, Lawyers , Physicians , Citizens , &c. whilst he takes the liberty of saying what he pleases , by inventing false stories , adding to , perverting , and wresting such as are , in part , true , and carrying on the whole

whole work of a Romancer, I hope all sober Christians, will think never the worse of, but rather increase their esteem and good opinion of so *Reverend* and *Learned* a Clergy.

F I N I S.

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1. The first of these is the
fact that the system of
the world is not a simple
one, but a complex one.
It is a system of many
parts, each of which is
interconnected with the
others, and each of which
has its own life and
growth.

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